

अभिधर्मकोश

Abhidharmakosa Study

Study Materials

(Also see **Abhidharmakosa Karika Study**)

Compiled by Korin

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These study materials were assembled for a class on the Abhidharmakosa. The class, as reflected in these study materials, was a general overview of the main teachings of the Kosa (there were only eleven 90 minute classes). Many important points were skipped or glossed over, including the detailed disputations on controversial points of the teachings. Hopefully these study materials sort out some of the main teachings and overall logic of the work. These study materials should be used in conjunction with the Abhidharmakosa itself, or the Abhidharmakosa Karika Study which was also put together for the class.

I am not an Abhidharma expert and have no training in Sanskrit. I am sorry for any errors. I am awed by Vasubandhu's intelligence – his comprehensiveness, attention to detail, humor and depth. I deeply enjoyed studying and attempting to teach the Kosa. As a practitioner, I am in the Soto Zen tradition. I found great value in working with this teaching. I also memorized the karika. This was a great way to become intimate with the text. I came to feel that the karika were composed to be memorized and appreciated the particular genius of this structure.

with palms joined,
Korin

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Introductory

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Abhidharma Historical Overview

The teachings given by Shakyamuni Buddha appear to have still been in a process of collection and elaboration when different sects and schools started to form. In the midst of this process, Abhidharma teachings started to develop. Once the discourse collections were established, Abhidharma became the primary medium through which the teachings of Buddhism developed for hundreds of years. The main schools of Mahayana Buddhism in India were both a reaction to (Madhyamaka), and a continued development of (Yogacara), Abhidharma teachings (particularly the Abhidharma teachings of the Sarvastivada and other schools of Buddhism in North India).

Forces driving the Abhidharma approach:

- developing an authoritative formulation of teachings (to prevent schism and dispute)
- formulating a self-consistent interpretation (from the conflicting & variant teachings amassed in the Sutras)
- consolidating the unwieldy Sutra & Abhidharma literature into manageable summaries (easier to learn, transmit, teach)
- working out unresolved, unanswered & unanticipated questions and problems (filling the doctrinal void)
- developing a comprehensive approach to doctrine (towards a unified, coherent, all-encompassing system)
- incorporating new insights & discoveries spinning off from the Abhidharma approach itself and from meditation
- encyclopedic tendency to gather all perspectives, approaches, controversies, etc.
- staying current with Indian religious developments (increasing scholasticism tested in public debate)
- resolving disputes as variant resolutions to the above forces led to divergent positions within Buddhism
- and at a micro-level: collecting, classifying, elucidating, elaborating, abstracting, unifying, explaining, etc.

Origins of the Abhidharma approach: the Samyutta Nikaya (Pali)/Samyukta Agama (Sanskrit) in particular organizes the discourses in terms of doctrinal categories. Many of the categories developed in this collection would continue as fundamental organizing principles in Abhidharma explications. Also, discourses such as the Samgiti Sutta (DN 33) and the Dasuttara Sutta (DN 34), are seen as proto-Abhidharma in their attempts at a comprehensive and organized collection of all the significant teachings of the Buddha.

Meaning of Abhidharma: Abhi has two basic meanings: firstly, “higher”, “supreme”, “excellent” (this meaning is favored in the Theravadin tradition), and secondly, “facing”, “envisaging”, “regarding” (this meaning is favored in the North Indian tradition including the Sarvastivada). Dharma in this context usually refers to the teachings or doctrine, but can also refer to truth, law, precept, nirvana, and in terms of “dharma theory”, a truly real event or force. Abhidharma appears infrequently in the discourses. In one instance, it appears to refer to a one-on-one conversation or debate on a point of doctrine. The early appearances of the term Abhidharma are sometimes paired with Abhivinaya. See Abhidharmakosa Chapter 1 karika 2 for Vasubandhu’s definition of Abhidharma.

Three broad phases in the development of Abhidharma literature: (covers a wide range of development)

I. Mainly involves sutra commentary and arrangement of sutra quotations according to a set of categories (texts including Sarvastivada *Sangiti-Paryaya* & *Dharma-Skandha* & Theravada *Vibhanga* & *Puggala-Pannatti*). The collection of teachings enumerated in the Samgiti Sutta were somewhat indiscriminate collections of teaching lists arranged numerically – that is, a wide variety of teachings were combined and organized superficially based on the number of terms in each list. This was an important aid to memorization but not conducive to substantive explication of doctrine.

II. A more abstract approach develops which incorporates new categories (texts here include the remaining Sarvastivada and Theravada canonical texts). Lists of terms drawn from the sutras are formed and combined with each other through various modes of analysis. There were two basic kinds of lists: first a list of *dharma*s classifying phenomena (skandhas, ayatanas, dhatus, etc), and second, a list of attributes usually formulated in dyads and triads and sometimes quads (samskṛta/asamskṛta, kusala/akusala/avyakṛta, etc). Also, especially in the Sarvastivada *Vijnanakaya* and the Theravada *Katthavatthu*, there is extensive presentation of divergent views. Polemic stances impel the development of new interpretive approaches and techniques of refutation. These texts were compiled ~4th – 1st c. B.C.E.

III. Development of commentaries on canonical Abhidharma texts and the development of summary digest or exegetical manuals (sometimes in reaction to the excesses of the commentaries). The approach becomes increasingly systematic aiming at a comprehensive and coherent formulation encapsulating the entire teaching. In the Theravada, this includes the *Athasalini* (commentary on the *Dhamma-Sangani*), *Visuddhimagga* and the *Abhidhammatta-Sangaha*. In the Sarvastivada, this includes the *Maha-Vibhasa* (a massive compilation of teachings structured as a commentary on the *Jnana-Prasthanā*), *Abhidharmahrdaya* texts, *Abhidharmakosabhasyam*, and commentaries on the Kosa. In this stage, the sutra teachings are viewed as needing definitive interpretation, which only the Abhidharma texts can provide.

Of the early schools (there were over 20), only the Abhidharma literatures of the Theravadins and the Sarvastivadins have been preserved. Only the Theravadins preserved a complete discourse literature. Isolated Agamas of multiple schools survive in Chinese translation and some Sanskrit fragments. The two Abhidharma traditions appear to have some common roots but developed quite differently with geographic separation. There is one further major Abhidharma text that has been preserved in Chinese translation which is neither Theravada nor Sarvastivada: the Sariputrābhidharma (believed by some scholars to be Dharmagupta). The Sarvastivada usually attribute authors to their canonical Abhidharma texts.

North India – Sarvastivada

In Sanskrit (mostly preserved in Chinese translation).
Four-part Canon: Agama, Abhidharma, Vinaya & Ksudraka.
Discourses consist of 4 Agama (transmissions)

Phases I & II:

Abhidharma-pitaka: Seven texts:

1. *Sangiti-Paryaya* – “Discourse on the Sangiti” (Sariputra, Maha-Maudgalyayana) (T1536)
 2. *Dharma-Skandha* – “Aggregation of Factors” (Mahakausthila, Sariputra) (T1537)
 3. *Prajñapti-Sastra* – “Treatise on Designations” (Maha-Maudgalyayana, Mahakatyayana) (T1538)
 4. *Vijñānakaya* – “Collection on Consciousness” (Devasraman) (T1539)
 5. *Dhatukaya* *– “Collection on the Elements” (Purna, Vasumitra) (T1540)
 6. *Prakaranapada* – “Exposition” (Vasumitra) (T1541, T1542)
 7. *Jnana-Prasthanā* – “Foundations of Knowledge” (Katyayaniputra) (T1543, T1544) (1st c. BCE?)
- (7. *Jnana-prasthanā* is regarded by the Vaibhasikas as the primary text, “the body”, and the other six as its “feet” (pada).)
(Where there are two authorship ascriptions above: the first is from the Sanskrit & Tibetan tradition, the second from the Chinese)

* = part or all of the text has been translated into English – see below. T# = Taisho Number. The Sarvastivada texts above were translated by Xuanzang (& his team) except for: T1538: Fa-hu & Wei-chung (incomplete, the Tibetan canon also contains a partial translation, complete text has not been found); T1541: Gunabhadra & Bodhiyasas; T1543: Sanghadeva, Chu Fo-nien & Dharmapriya

Note: the Abhidharma-pitakas of the Sarvastivada and the Theravada both contain seven texts but they are quite different. Lines connect texts from the two collections that appear to trace back to a common root text/material. Frauwallner also notes a potential connection between chapter 6 of the *Prakaranapada* and chapters 3 & 4 of the *Dhamma-Sangani*.

Phase III Sarvastivada post-canonical:

- Mahāvibhāsa* – “The Great Commentary” (T1545)(2nd c. CE, a massive compendium)
Abhidharmamrta-rasa – “Essence of Abhidharma” by Ghosaka (T1553)
Abhidharma-hrdaya *– “Heart of Abhidharma” by Dharmasri (T1550) (1st-2nd c. CE)
Abhidharma-hrdaya-sastra – “Heart of Abhidharma Treatise” by Upasanta (T1551)
Samyuktābhidharma-hrdaya *– “Heart of Abhidharma with Miscellaneous Additions” (AKA *Abhidharmahrdayavyakhyā*) by Dharmatrata (4th c CE) (T1552)
[these last three texts are from Gandhara – where Vasubandhu was brought up]
Abhidharmakosa-bhāṣyam *– “Treasury of Abhidharma (& Commentary)” by Vasubandhu (5th c) (T1558 (Xuanzang translation), T1559 (Paramartha translation, T1560 Karika only (Xuanzang translation)) (5th c. CE)
Nyāyanusāra – “In Accordance with the Truth” by Samghabhadra (5th c) (a commentary on the Kosa defending the Vaibhasika positions the Kosa refutes) (T1562) (5th c. CE)
Abhidharmavatara *– “Entry into Abhidharma” by Skandhila (T1554) (5th c. CE)
Abhidharma-dīpa – “Lamp of Abhidharma” (anonymous) (another commentary on the Kosa defending the orthodox Vaibhasika position)
Tattvartha-tika - by Sthiramati (Vasubandhu’s disciple)(6th c. CE) (T1561)
Abhidharmakosa-vyakhyā – “Commentary on the Abhidharmakosa” by Yasomitra (AKA Sphutartha Commentary) (the only commentary that survives in Sanskrit)(6th c. CE?)
Many significant commentaries further composed in India, China, Tibet and Japan.

To some extent, the Abhidharmakosa and its commentaries come at the end of the “Abhidharma period”. In the 6th c., Indian Buddhism took a strong turn away from many of the tendencies of the Abhidharma approach and towards logic and epistemology in the work of Dignaga and Dharmakirti.

In China, Abhidharma studies were active from the first translation of Sarvastivadin Abhidharma texts ~380-400 CE. Xuanzang’s translation of the Abhidharmakosa completed in 654 rejuvenated Abhidharma studies (and supplanted Paramartha’s translation of the Kosa made in 564) which from that point on were primarily occupied with composing commentaries on the Kosa. Abhidharma studies declined in China in 10th and 11th c. Most Abhidharma activity in China, Japan and Tibet consists of commentaries on the Kosa. The Kosa basically became synonymous with Abhidharma for the later Buddhist tradition.

South India & Sri Lanka – Theravada

In Pali.

Three-part Canon: Nikaya, Abhidhamma, Vinaya
Discourses consist of 5 Nikaya (collections)

Phases I & II:

Abhidhamma-pitaka: Seven texts:

1. *Dhamma-Sangani* *– “Enumeration of Factors”
2. *Vibhanga* *– “Analysis”
3. *Dhatukatha* *– “Discussion of Elements”
4. *Puggala-Pannatti* *– “Designation of Persons”
5. *Katha-Vatthu* *– “Points of Discussion” (compiled by Moggaliputta Tissa)(3rd-2nd c. BCE)
6. *Yamaka* – “Pairs”
7. *Patthana* *– “Foundational Conditions” (of these, 1. *Dhamma-Sangani* & 7. *Patthana* are usually regarded as the most important) (Theravada holds that Shakyamuni taught the Abhidharma to his mother Queen Maya and other Devas in the Heaven of the Thirty-Three and then repeated these teachings to Shariputra.)

Phase III Theravada post-canonical:

- Athasalini* *– “The Expositor” (very important commentary on the *Dhamma-Sangani* – attributed spuriously to Buddhaghosa)
Vimuttimaggā *– “The Path of Freedom” by Upatissa
Visuddhimaggā *– “The Path of Purification” by Buddhaghosa (5th c.)
Abhidhammatta-Sangaha *– “Compendium of Abhidhamma” by Anuruddha (10th-11th c)

Abhidharma Bibliography (with some annotations)

Texts in Translation

[There is a great deal of material here. The most helpful single publication for studying the Abhidharmakosa (besides the Kosa itself of course) I found to be Dhammajoti's Sarvastivada Abhidharma. Other very helpful publications include: Sarvastivada Buddhist Scholasticism by Willemen, Dessein & Cox, Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems by Frauwallner, The Central Conception of Buddhism and the Meaning of the Word Dharma by Stcherbatsky and "From Category To Ontology: The Changing Role Of Dharma In Sarvastivada Abhidharma" by Cox.]

Sarvastivada Canonical Abhidharma Texts

Dhatukaya by Purna/Vasumitra: Treatise on Groups of Elements, trans Swati Ganguly, 1994.

Sarvastivada Post-canonical Abhidharma Texts

Abhidharma-hrdaya by Dharmasri: The Essence of Scholasticism, trans Charles Willemen, 2006.

Samyuktābhidharma-hrdaya by Dharmatrata: Samyuktābhidharmahrdaya: Heart of Scholasticism with Miscellaneous Additions, trans Bart Dessein, 1999.

Abhidharmavatara by Skandhila: Entrance into the Supreme Doctrine trans by Bhikkhu KL Dhammajoti, 2008.

Contemporary Sarvastivada and General Abhidharma Studies

"A Map of Consciousness, the 75 Dharmas of the Sarvastivadins," S. Bevan, Gesar, Fall, 1977

"Attainment through Abandonment: The Sarvastivadin Path of Removing Defilements" by Collett Cox in Paths to Liberation: The Marga and its Transformations in Buddhist Thought, ed. Robert Buswell & Robert Gimello, 1992.

"Dharma and Abhidharma" by Johannes Bronkhorst in Bulletin of the School of Oriental and African Studies 48 (1985)

"From Category To Ontology: The Changing Role Of Dharma In Sarvastivada Abhidharma", by Collett Cox, Journal of Indian Philosophy 32, 5-6. (2004): 543-597.

"On the Abhidharma Ontology," Paul Williams, Journal of Indian Philosophy 9 (1981): 227-257.

"The Abhidharma Literature of the Sarvastivadins," J. Takakusu, JPTS, vol. 57, 1905, pp. 67-146.

A History of Indian Buddhism, Akira Hirakawa (Paul Groner trans), 1990.

A Study Of The "Abhidharmahrdaya": The Historical Development Of The Concept Of Karma In The Sarvastivada Thought (Buddhism, India) by Ryose, Wataru S. Ph.D., The University of Wisconsin - Madison, 1987.

Abhidharma Doctrines and Controversies on Perception, by Bhikkhu KL Dhammajoti, 2007.

Buddhism: Abhidharma and Madhyamaka (Critical Concepts in Religious Studies. Edited by Paul Williams, 2005.

Buddhist Thought in India, Edward Conze, 1962.

Collected Papers on Buddhist Studies by Padmanabh S Jaini, 2001. (includes his articles: "The Development of the Theory of the Viprayukta-Samskaras", "The Sautrantika Theory of Bija", "The Vaibhasika Theory of Words and Meanings," and his introduction to the *Abhidhadma-dipa* (a critical commentary of the Kosa))

Encyclopedia of Buddhism, ed, Robert Buswell, 2004, entries for Abhidharma, Abhidharmakosabhasya, Dharma and Dharmas, Sarvastivada and Mulasarvastivada, Sautrantika, Vasubandhu.

Encyclopedia of Indian Philosophies, ed Karl Potter, Volumes VII, VIII & IX (covering Buddhist Philosophy to 600 CE).

(Includes many entries on Abhidharma texts (including the Kosa & related texts) and relevant introductory essays.)

Nagarjuna's "Seventy Stanzas", David Komito, Snow Lion Publications, 1987 (overview of Buddhist psychology in intro).

Sarvastivada Abhidharma, by Bhikkhu KL Dhammajoti, 2009. (An excellent and ground-breaking treatment of Sarvastivada Abhidharma doctrine. I found this the most helpful in studying *Abhidharmakosa* (especially Ch II, IV, V, VI & VII).)

Not currently available from Amazon, etc., ordering information can be found here:

<http://ibc.ac.th/en/dhammajoti/sarvastivada>

Sarvastivada Buddhist Scholasticism by Charles Willemen, Bart Dessein & Collett Cox, 1998. (Good scholarly overview of Sarvastivada history, doctrine and texts.)

Sarvastivada Literature by Anukul Chandra Banerjee, Calcutta, 1957.

Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems by Erich Frauwallner, 1995. (A very good overview of Abhidharma literature in general, with some illuminating analysis of Sarvastivada teachings (including *Abhidharmakosa*) but a bit disparaging of Theravada Abhidharma texts.)

Systems of Buddhist Thought, S. Yamakami, University of Calcutta, 1912. Online at:

<http://www.archive.org/details/buddhisticthough00yamauoft>

The Buddhist Doctrine of Momentariness. A Survey of the Origins and Early Phase of this Doctrine up to Vasubandhu. Alexander von Rospatt. 1995.

The development of prajna in Buddhism from early Buddhism to the Prajnaparamita system: With special reference to the Sarvastivada tradition by Qing, Fa Ph.D., University of Calgary (Canada), 2001.

The Essentials of Buddhist Philosophy, J. Takakusu, 1947, pp. 55-73. ("The Kusha School")

The Psychological Attitude of Early Buddhist Philosophy, Lama Govinda, 1937.

The Sarvastivada And Its Tradition by Sanghsen Singh, 1994.

Abhidharmakosa Editions & Translations

阿毘達磨俱舍論 (A-p'i-ta-mo chu-she-lun: Abhidharmakosabhasyam) trans 玄奘 (Xuanzang), 654. Taisho 1558. Just the karika is T1560. (Xuanzang had a very solid understanding of Abhidharma. His translations are highly regarded. However, they do include many inserted clarifications, which while often being quite correct, are not in the original.) Online at: <http://www.cbeta.org/result/T29/T29n1558.htm>

Tibetan edition of Abhidharmakosa and Bhasyam: <http://www.aciprelease.org/r6web/webdata/engsubhtml/sub13.html>
L'Abhidharmakosa de Vasubandhu, French trans. Louis de la Vallée Poussin, 1923 (Poussin's scholarship is very highly regarded. He made this translation before the Sanskrit was discovered. It is based on Xuanzang's Chinese translation and the Tibetan. Like Xuanzang, he seems at times to have taken some liberties in his translation to help the reader.) All but Vol 3 (of 6) are online at: <http://www.archive.org/details/labhidharmakosat01vasuuoft>

Abhidharmakosabhasyam Sanskrit edition ed. Pradhan, 1967. (The Sanskrit was discovered ~1933 in Tibet). Just the karika (in roman and devanagari script):
<http://www.uwest.edu/sanskritcanon/dp/index.php?q=node%2F35&textID=37a30101838563cdde7>

Complete text in Sanskrit & 2 Chinese translations (Paramartha & Xuanzang): <http://www.mlcd.cn/sanskritweb/etext.htm>
 (These pages appeared a bit mangled in Firefox, but looked fine in Chrome & Internet Explorer, 4/23/10)

Abhidharma Kosa Bhasyam, Eng trans. Leo M. Pruden, 1991. (See below: Errors and Problems in the Pruden Translation.)
The Abhidharmakosabhasya, Acarya Vasubandhu's Autocommentary to His Treasury of Higher Learning, Translated from the Sanskrit by Artemus B Engle. Institute for Advanced Studies of World Religions [Unpublished microfilm]. (I have seen references to this but have not been able to access it.)

Abhidharmakosa Karika Study, compiled by Korin, 2010. (Includes the Sanskrit, Chinese and English translations of the karika with excerpts and summaries of the Bhasya content. Prepared as a study resource and as a companion to these Study Materials for those who do not have access to a published edition of the Abhidharmakosa.)

Abhidharmakosa Chapter I:

Vasubandhu On "Aggregates, Spheres, And Components": Being Chapter One Of The "Abhidharmakosa" by Hall, Bruce Cameron Ph.D., Harvard University, 1983. (Good translation of Ch I from the Sanskrit with some helpful footnotes) (the Karika Study includes Hall's translation of the Karika from Ch I.)

"Abhidharmakosakarika," by N. Aiyaswami Sastri, Indian Historical Quarterly, IHQ 29 (1953). 29.2, pp. 111-120 and 29.3, pp. 242-259 (A translation of just the karika (included in the Karika Study) with notes from Yasomitra's commentary.)

"Abhidharmakosa" at <http://abhidharmakosa.blogspot.com/> by Namdrol Malcolm Smith. (Translation from the Tibetan, karika 1-29, with audio commentary podcasts, which may not be online anymore)

Abhidharmakosa Chapters I & II:

The Abhidharmakosa of Vasubandhu trans Subhadra Jha, 1983. (Translation of both the Sanskrit and Poussin's French of just chapters I & II. Valuable piece of scholarship. The translation from the Sanskrit of the karika of Ch II is included in the Karika Study)

[Chapters I & II include an overview of the *dharmas*. Also see:]

Gateway to Knowledge by Mipham Rinpoche Vol I, trans Erik Pema Kunsang, 1997

Meditation on Emptiness, Jeffrey Hopkins, 1983. (pp. 213-274 for a variant exposition of the *dharmas*)

Abhidharmakosa Chapter Ch II:

Disputed Dharmas: Early Buddhist Theories of Existence, by Collett Cox, 1995. (Includes a study and translation of Sanghabhadra's assault (from the *Nyayanusara*) on Vasubandhu's refutations of the Viprayukta-samskaras in Ch II) There are a number of studies of the Yogacara exposition of the mental states (51 *caita*). See below: Abhidharmasamuccaya, Shastra on the Door to Understanding the Hundred Dharmas, Buddhist Psychology, Meditation on Emptiness, Mind in Buddhist Psychology, and The Mind and its Functions. Also see Theravada studies of the mental states (*cetasika*): Abhidhammattha-Samgaha, Abhidhamma Studies, Cetasika, and Unlimiting Mind.

Abhidharmakosa Chapter Ch III:

A Study of Dependent Origination: Vasubandhu, Buddhaghosa, and the Interpretation of "Pratityasamutpara" Stalker, Susan Ph.D., University of Pennsylvania, 1987. (Includes translation and discussion of the section on Dependent Co-arising K20-38, from the Sanskrit (included in the Karika Study))

Buddhist Cosmology: Philosophy and Origins, Akira Sadakata, 1997.

Dharma Essentials Course 8: Death and the Realms of Existence, Geshe Michael Roach (Asian Classics Institute – an approach from Tibetan Buddhism), 4 talks with written materials: <http://www.acidharma.org/aci/online/onlineDE.html>.

Formal Study Course: 11 classes with extensive supplemental written materials (includes translation of isolated karika (which are included in the Karika Study)): <http://www.acidharma.org/aci/online/course8.html>

Also of interest: Myriad Worlds: Buddhist Cosmology in Abhidharma, Kalacakra, and Dzog-Chen by Jamgon Kongtrul Lodro Taye, 1995.

Overview of Theravada cosmology: <http://www.accesstoinight.org/ptf/dhamma/sagga/loka.html>

Abhidharmakosa Chapter IV:

Karman in Indian philosophy and Vasubandhu's Exposition by Sako, Toshio Ph.D., Columbia University, 1996. (Includes a translation of the first section of chapter IV (K1-12) from Sanskrit with a subcommentary by Sthiramati. The translation of the karika is included in the Karika Study.)

Excerpts from Illumination of the Path to Freedom, being an Explanation of the Holy Treasure House of Higher Knowledge First Dalai Lama, Gyalwa Gendun Drup: http://aciprelease.org/r6web/webdata/selected_texts_english/S05525_part_E.pdf
Dharma Essentials Course 5: How Karma Works, Geshe Michael Roach (Asian Classics Institute – an approach from Tibetan Buddhism), 4 talks: <http://www.acidharma.org/aci/online/onlineDE.html>. Formal Study Course: 11 classes with supplemental written materials (includes translation of isolated karika (which are included in the Karika Study)): <http://www.acidharma.org/aci/online/course5.html>

Karma-siddhi-prakarana is another (probably later) exposition of karma by Vasubandhu. See translations below: Karmasiddhi Prakarana: Lamotte/Pruden, & Seven Works of Vasubandhu: Anacker.

Vasubandhu On The "Avijnapti-Rupa": A Study In Fifth-Century Abhidharma Buddhism By Dowling, Thomas Lee Ph.D., Columbia University, 1976. (Includes translation of karika & bhasya of K1-22 from Sanskrit (included in the Karika Study))

Abhidharmakosa Chapter VI: Of interest (no direct commentary):

Paths to Liberation: The Marga and its Transformation in Buddhist Thought, edited by Robert Buswell & Robert Gimello, 1992.

Abhidharmakosa Chapter VIII: Of interest (no direct commentary):

Practicing the Jhanas: Traditional Concentration Meditation as Presented by the Venerable Pa Auk Sayadaw, Stephen Snyder, 2009

The Experience of Samadhi: An In-depth Exploration of Buddhist Meditation, Richard Shankman, 2008.

Samadhi: The Numinous and Cessative in Indo-Tibetan Yoga, Stuart Ray Sarbacker, 2005.

Who Is My Self? A Guide to Buddhist Meditation, Ayya Khema, 1997.

Abhidharmakosa Chapter IX:

Indian Buddhist Theories of Persons, Vasubandhu's "Refutation of the Theory of Self", trans & study by James Duerlinger, 2003. (Translation of Ch IX from the Sanskrit, with extensive commentary.)

Reason's Traces: Identity and Interpretation in Indian & Tibetan Buddhist Thought, Matthew Kapstein, 2001 (Translation of Ch IX: pp.347-375, from the Sanskrit)

Soul Theory of the Buddhists, trans Th Stcherbatsky, 1920. (Translation of Ch. IX from the Tibetan)

(Also of interest: The Literature of the Personalists of Early Buddhism, Bhikkhu Thich Thien Chau, 1996.)

Abhidharmakosa – Commentary, Analysis, Etc.

"Elucidating the Path to Liberation": A study of the commentary on the "Abhidharmakosa" by the first Dalai Lama by Patt, David Ph.D., The University of Wisconsin - Madison, 1993. (Includes translation of the First Dalai Lama's commentary on Ch I-V of the *Abhidharmakosa*. Good introduction also. I checked with the author and he had not undertaken the translation of the last three chapters.)

"On Being Mindless: The debate on the reemergence of consciousness from the attainment of cessation in the *Abhidharmakosabhasyam* and its commentaries" by Paul Griffiths, *Philosophy East and West* (October 1983). Online at: <http://enlight.lib.ntu.edu.tw/FULLTEXT/JR-PHIL/griffi3.htm>

Abhidharmakosa (A Study with a New Perspective), by Lata Bapat, 1994. (Not recommended)

Analytical Study of the Abhidharmakosa, by Sukomal Chaudhury, 1976. (Comprehensive overview of the contents but does not go deep into the teachings in terms of their significance or their extensive interrelationships as a system.)

Chapter summaries and a few excerpts from Geshe Jampa Gyatso's commentary on Vasubandhu's "Treasury of Manifest Dharma" (*Abhidharmakosa*): http://www.iltk.it/mp/en/L3_S3_3_3_treasury.htm. Link for the upcoming FPMT course on *Abhidharmakosa* in 2011: <http://www.iltk.it/mp/en/on-line/index.html>. At some point, an *Abhidharmakosa* homestudy CD may be available at: http://www.fpmt.org/shop/category.aspx?SID=1&Category_ID=30&

Dhagpo Kagyu Library overview of the *Abhidharmakosa*: <http://www.bibliotheque-dhagpo-kagyu.org/en/doss/abhi2.php>

Early Buddhist Philosophy by Verdu, Alfonso, 1985

Frogs in the Custard: An Exploration of the View and Practice of Abhidharma, Steven Goodman, 2010? (forthcoming, based on the *Abhidharmakosa*). A set of lectures (30 hours) with the same author and title is available for purchase here: <http://zamamerica.stores.yahoo.net/frincueofvi.html>

Index to the Abhidharmakosabhasya, A. Hirakawa, 1973. (The introduction is very good.)

Indian Buddhism, A Survey with Bibliographical Notes, by Hajime Nakamura, 1980, pp 104-112 and see index.

On Being Mindless: Buddhist Meditation and the Mind-Body Problem, Paul Griffiths, 1991.

Philosophy and Psychology of the Abhidharma, H. Guenther, 1957. (references to Yasomitra's commentary on the *Kosa*)

Some Psychological Aspects of Early Buddhist Philosophy based on Abhidharmakosa of Vasubandhu by Aruna Haldar
Summary of the Abhidharmadipa, Padmanabh Jaini (Undated photocopy in Tassajara library, 142 pages, w/ related articles).

The Central Conception of Buddhism and the Meaning of the Word Dharma, by Th Stcherbatsky, 1923 (Makes a number of excellent points in its analysis of *dharma*s using the *Abhidharmakosa* as its basic source text.)

The role of intention in perception according to Vasubandhu's "Abhidharmakosabhsasya": The background to Buddhist soteriology by Steenburg, David John Frederick M.A., The University of Manitoba (Canada), 1987.

The Universe in a Single Atom, H.H. the Dalai Lama, 2005 (pg 55 & 80 mention the atomic theory & cosmology of AKB Ch. 3 and state that these presentations should be “modified” in light of modern scientific discoveries & understanding.)
Vasubandhu's Parinama Theory, Fujimoto, Akira M.A., University of Calgary (Canada), 1993.

Abhidharmakosa and Yogacara:

Abhidharma Samuccaya: The Compendium of Higher Teaching (Philosophy), by Asanga, French trans by Walpola Rahula, English trans by Sara Boin-Webb, 2001. (This Yogacara Abhidharma text is much studied in Tibetan Buddhism. Major portions of it can be viewed as a Yogacara adaptation of Sarvastivadin Abhidharma and the *Abhidharmakosa*.)

Buddhist Phenomenology: (Yogacara Buddhism and the *Ch'eng Wei-shih lun*) by Dan Lusthaus, 2002.

Shastra on the Door to Understanding the Hundred Dharmas, trans by BTTS, commentary by Hsuan Hua, 1983.

The Sautrantika theory of seeds (bija) revisited: With special reference to the ideological continuity between Vasubandhu's theory of seeds and its Srilata/Darstantika precedents by Park, Changhwan Ph.D., University of California, Berkeley, 2007. (Along with Dhammajoti, this work refutes Kritzer's position by finding Darstantika precedents for the Sautrantika views expressed in the *Abhidharmakosa*.)

The Yogacara Dharma List : A Study Of The Abhidharmasamuccaya And Its Commentary, Abhidharmasamuccayabhasya by Oliver, Curtis Forrest Ph.D., University of Toronto (Canada), 1982. (Includes some discussion as well of the 75-dharma list attributed to the *Abhidharmakosa*.)

Vasubandhu and the Yogacarabhumi: Yogacara Elements in the Abhidharmakosabhasya, by Robert Kritzer, 2005 (Argues that Vasubandhu draws what he calls “Sautrantika” positions from the seminal Yogacara compilation, the *Yogacarabhumi*. Lays out all the positions in the *Abhidharmakosa* Samghabhadra identifies as Sautrantika.)

Vijnaptimatratra and the Abhidharma context of early Yogacara, by Richard King, Asian Philosophy Vol. 8 No. 1 Mar.1998. Online at: <http://ccbs.ntu.edu.tw/FULLTEXT/JR-ADM/richard.htm> (Argues well for continuity between the *Abhidharmakosa* later Yogacara developments.)

Vasubandhu

“A Study of Paramartha's Life of Vasubandhu; and the Date of Vasubandhu,” J. Takakusu, JRAS, London, 1905, pp. 33-53.
A Buddhist Doctrine of Experience, Thomas Kochmutton, 1982.

Indian Buddhist Pundits from “The Jewel Garland of Buddhist History” trans Lobsang Tsonawa, 1985, pp. 33-36.

Karmasiddhi Prakarana: The Treatise on Action by Vasubandhu, Etienne Lamotte, English translation by Leo Pruden, Asian Humanities Press, 1988. (This work can be seen as Vasubandhu's response to some of the Vaibhasika criticisms of the seed theory. It is notable as a development of the theories put forth in the *Abhidharmakosa* with the addition of introducing Alaya-vijnana (quoting the Mahayana *Samdhinirmocana* Sutra).)

Seven Works of Vasubandhu, Stefan Anacker, Motilal Banarsidass, 1984. (Works by Vasubandhu particularly relevant to Kosa study are the *Pancaskandha-Prakarana*, *Karmasiddhi-prakarana*, *Vimsatika-karika* & *Trimsika-karika*, the first two as transitional works between the Vasubandhu the Sarvastivadin/Sautrantika and Vasubandhu the Yogacarin. The latter two full-blown Yogacara works also show Vasubandhu attending to themes or points that he also brings up in *Abhidharmakosa*. The introduction includes a nice piece on Vasubandhu's life.)

The Inner Science of Buddhist Practice (Pancaskandha-Prakarana & commentary by Sthiramati), trans Artemus Engle, 2009. In the Zen tradition, Vasubandhu is recognized as the 21st ancestor of the Zen lineage in India. See Cases 22 & 23 in the Denkoroku: The Record of Transmitting the Light trans Francis Cook, 1991 and Transmission of Light, trans Thomas Cleary, 1990. Also, see Vasubandhu's entry in the Dentoroku: The Transmission of the Lamp: Early Masters, trans Sohaku Ogata, 1990, pp. 38-42. Vasubandhu is the 4th of the 9 doshi bows during the morning ritual of reciting the names of the Buddhas and ancestors. Dogen quotes the *Abhidharmakosa* and the *Mahavibhasa* a few times in *Shobogenzo*.

Theravada Canonical Abhidharma Texts:

Dhammasangani: Buddhist Psychological Ethics, trans C.A.F. Rhys Davids (Oxford: Pali Text Society, 1900).

Vibhanga: The Book of Analysis, trans Ven. U Thittila (Oxford: Pali Text Society, 1969).

Dhatukatha: Discourse on Elements, trans Ven. U Narada (Oxford: Pali Text Society, 1962).

Puggalapaññatti: A Designation of Human Types, trans B.C. Law (Oxford: Pali Text Society, 1922).

Kathavatthu: Points of Controversy, trans S.Z. Aung and C.A.F. Rhys Davids (Oxford: Pali Text Society, 1915).

Patthana: Conditional Relations (vol I & II), trans [partial] Ven. U Narada (Oxford: Pali Text Society, 1969 & 1981).

Theravada Post-canonical Abhidhamma Texts:

Abhidhammattha-Samgaha by Anuruddha, trans S.Z. Aung, Compendium of Philosophy, 1967, P.T.S. and trans Narada. A Manual of Abhidhamma, 1968, and Bhikkhu Bodhi general editor, Comprehensive Manual of Abhidhamma 1993. Also see: <http://abhidhamonline.org/SANGAHA.htm>

Attasalini (*Dhammasangani* commentary) attributed to Buddhaghosa, trans. P.M. Tin, The Expositor, 1920, 2 vols., P.T.S.

Vimuttimaggā by Upatissa, The Path of Freedom, trans. Ehara, 1961.

Visuddhimaggā by Buddhaghosa, The Path of Purification, trans. Bhikkhu Nanamoli, Buddhist Publication Society, 1975.

Contemporary Theravada Abhidhamma Studies:

“Abhidhamma Abhivinaya (in the first two Pitakas of the Pali Canon)”, I. B. Horner, IHQ, vol. XVII, no. 3, pp. 291-310.

<http://www.buddhanet.net/budsas/ebud/ebud064.htm>

Abhidhamma in Daily Life by Nina van Gorkom, 1969. Online at: <http://www.dhammadownload.com/abhid.html>

Abhidhamma Studies, Nyanaponika Thera, 1965 Edition. (Good essays but it's view of Sarvastivada is a bit thin).

Buddha Abhidhamma, Mehn Tin Mon, 1995. Online at: http://www.buddhanet.net/pdf_file/abhidhaultsci.pdf

Cetasika by Nina van Gorkom, Zolag, 1999. Online at: <http://www.dhammadownload.com/cetasikas.html>

Guide Through the Abhidhammapitaka, Nyanatiloka Mahathera, 1971. (Good overview of the main teachings and analytical methodologies of the 7 canonical Theravada Abhidharma texts.)

Psycho-Ethical Aspects of Abhidhamma - Rina Sircar, 1999.

Swallowing the River Ganges, by Matthew Flickstein, 2001 (Good epitome of the main practice points of Buddhaghosa's *Visuddhimaggā*.)

Tree of Enlightenment by Peter Santina (Part 4), online at: <http://www.ecst.csuchico.edu/~dsantina/tree/>

Unlimiting Mind: The Radically Experiential Psychology of Buddhism, Andrew Olendski, 2010.

Tibetan Abhidharma (mostly Yogacara, Dignaga and Dharmakirti, but some Madhyamaka):

Buddhist Psychology, by Tashi Tsering, 2006. (Good overview of mind and mental factors and Buddhist epistemology with some innovative constructions.)

Gateway to Knowledge by Mipham Rinpoche Vol I, trans Erik Pema Kunsang 1997 (Concise exposition of Abhidharma emphasizing the *Abhidharmasamuccaya* presentation but making reference to the *Abhidharmakosa*.)

Glimpses of Abhidharma, by Chogyam Trungpa, 1975. (An informal study structured around the five skandhas)

In presentations of the four tenet systems, the first presents a kind of generic interpretation of Vaibhasika Sarvastivada. See:

Cutting Through Appearances, Maps of the Profound, Appearance and Reality, Relative Truth Ultimate Truth, etc.

Map of the Mind by Norman Fischer (and more...) online at:

http://www.everydayzen.org/index.php?option=com_teaching&task=studyguide&topic=Buddhist%20Psychology&Itemid=27

Meditation on Emptiness, Jeffrey Hopkins, 1983. (see especially pp. 213-274 for a variant exposition of the *dharma*s)

Mind in Buddhist Psychology: The Necklace of Clear Understanding by Ye-shes rGyal-mtshan, trans Herbert Guenther & Leslie Kawamura, 1975. (Explicates the mental factors of the *Abhidharmasamuccaya*.)

The Mind and its Functions, by Geshe Rabten, trans Stephan Batchelor, 1992.

Two Views of Mind: Abhidharma and Neuroscience, by Christopher deCharms, 1997. (What Abhidharma and brain science have to offer each other from the Gelugpa presentation of the Sautrantika tenet system (Dignaga & Dharmakirti).)

Note: There are other books, many articles and sections of books, dissertations, etc. not included here. See the massive bibliography from Karl Potter, ed. Encyclopedia of Indian Philosophies, Vol I at:

<http://faculty.washington.edu/kpotter/ckeyt/b.htm> (Theravada [AB] at the top, Sarvastivada below at {SV})

Sanskrit / Pali / Chinese Resources:

Monier-Williams Sanskrit Dictionary:

http://doc.thanhsiang.org/Online_Dic/MW_Sanskrit/index1.html

<http://faculty.washington.edu/prem/mw/>

Buddhist Hybrid Sanskrit Dictionary (Franklin Edgerton):

http://doc.thanhsiang.org/Online_Dic/Buddhist_Hybrid_Sanskrit_Dictionary/index1.html

Pali-English Dictionary (T. W. Rhys Davids):

http://doc.thanhsiang.org/Online_Dic/Pali_Dictionary_R_DAVID/index.html

A Dictionary of Chinese Buddhist Terms by William Edward Soothill:

<http://www.acmuller.net/soothill/soothill-hodous.html>

Digital Dictionary of Buddhism:

<http://www.buddhism-dict.net/ddb/>

Cologne Digital Sanskrit Lexicon:

<http://webapps.uni-koeln.de/tamil/>

Buddhist Dictionary: Manual of Buddhist Terms and Doctrines (Nyanatiloka):

<http://www.kusala.org/udharma2/dictionary/bdindex.html>

http://www.buddhanet.net/pdf_file/palidict.pdf

English-Vietnamese (with Sanskrit) Buddhist Dictionary:

<http://www.thuvienhoasen.org/tudienphathoc-anhviet-thienphuc-A.htm>

Regarding Vasubandhu

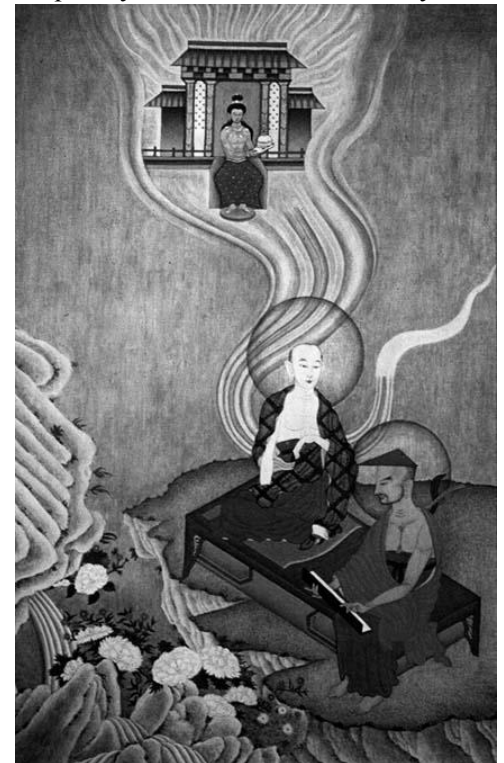


There is not full agreement, but Vasubandhu probably lived around 400-480 C.E.; some scholars place him in the 4th c. Paramartha's (499-569) biography of Vasubandhu is the earliest source for information (and myth) regarding Vasubandhu. Frauwallner famously argued for two Vasubandhu's: one the author of the *Abhidharmakosa* who lived in the 5th c., and the other the Yogacarin who lived in the 4th c. After much debate and consideration of evidence, the general consensus now seems to be that there actually was just one Vasubandhu who composed both the *Abhidharmakosa* and the Yogacara texts. Frauwallner has apparently withdrawn his proposal.

Vasubandhu was born in Purusapura, present-day Peshawar, in what was then the Kingdom of Gandhara. His older brother was Asanga (regarded, with Vasubandhu, as a founder of Yogacara). According to the Tibetan tradition, they were half-brothers. Apparently Vasubandhu was his given name which he kept through his life as a monk. Vasubandhu entered the Sarvastivadin order prominent in Gandhara at that time. He was a bright student and made an extensive study of the Vaibhasika teaching. His teachers in Gandhara were Buddhimitra and Manoratha. He started to have doubts about the Vaibhasika system and decided to travel to Kashmir, the center of Vaibhasika learning, to work deeper into this system. In Kashmir for four years, he studied under Sanghabhadra's teacher, Skandhila. He frequently voiced refutations of key

points of the Vaibhasika doctrine. Skandhila apparently saw into Vasubandhu's potential and advised him to return to Gandhara for his own safety.

Upon his return, Vasubandhu lived in a small private house in the middle of Purusapura, supporting himself by giving public lectures on the Vaibhasika system. At the close of each day's lecture, Vasubandhu composed a summary verse. Paramartha states: "Each verse was engraved on a copper plate. This he hung on the head of an intoxicated elephant, and, beating a drum made the following proclamation: 'Is there anyone who can refute the principles set forth in this treatise? Let him who is competent to do so come forth!'" In time, Vasubandhu composed around 600 verses giving a comprehensive outline of the entire Vaibhasika doctrine. This was the *karika* of the *Abhidharmakosa*. Vasubandhu sent this text to his old teachers in Kashmir. The Kashmirian masters were quite pleased with Vasubandhu's brilliant epitome, but they were some questions about the frequent use of terms such as "kila" ("it is claimed" or "according to them") and "ity ahuh" ("so they say") which seemed to express some skepticism towards the doctrines quoted and thus asked him to write a commentary on the verses. When the Kashmirians received the *Abhidharmakosabhasyam*, in which Vasubandhu criticizes a number of pivotal Vaibhasika positions, they were enraged, as attested by the original title of Sanghabhadra's commentary on the *Abhidharmakosa*, "Hailstones on the Kosa," venting: "that man whose theories have the coherence of the cries of a mad deaf-mute in a fever-dream." The *Abhidharmakosa* however prevailed and was very highly regarded, even by the Mahayana schools (which regarded the Sarvastivada and the *Abhidharmakosa* as Hinayana). In the first half of the 7th c., the Kosasastra was so widely studied in India that one commentator noted, "even parrots recited the Kosa to one another."



Vasubandhu holds a scroll, Asanga receives inspiration from above.

Vasubandhu thus achieved notoriety as a fairly young man. He travelled some and settled for sometime in Ayodhya. He was for some time uninterested in, and perhaps even repelled by, the Mahayana pursuits of his brother Asanga. Asanga decided to try and convert his brother. There are differing accounts of this event. In one version, Asanga sent a letter to Vasubandhu requesting his company as he was sick and close to end. When Vasubandhu arrived, Asanga asked him to recite Mahayana sutras to him for comfort. By the time Vasubandhu finished reciting the sutras for Asanga, he was converted. However, Vasubandhu's *Pancaskandha-Prakarana*, and *Karmasiddhi-prakarana* suggest a more gradual transformation. (A completely different notion of the intent and origin of the *Abhidharmakosa* places it after Vasubandhu's conversion to the Mahayana as a kind of confession in atonement for denigrating the Hinayana.)

Vasubandhu participated part in a number of major debates, both against Buddhists of other schools and non-Buddhists. Losing a major debate could involve forced conversions or banishment. Victory could bring great wealth and Vasubandhu was said to have used his winnings for building monasteries, hospitals, and schools. Late in life, he wrote the important



Yogacara treatises, *Vimsatika* (Twenty Verses) and *Trimsika* (Thirty Verses). At some point in his later years, it is said that Sanghabhadra sought him out and challenged Vasubandhu to defend the *Abhidharmakosa*. He declined pleading lack of interest (he had evolved quite a bit since the Kosa) and old age (this account consistently appears very near the end of Vasubandhu's life). In some accounts, Vasubandhu, hearing that Sanghabhadra was coming to debate him, fled, excusing himself in one version by saying there was no-one in the area who could adequately judge the debate, and in another version, because he thought it was unwise to confront Sanghabhadra (who in this last account had been his Vaibhasika teacher).

The Tibetan scholar Buston reports that while Vasubandhu was in the north, he went to visit a monk named Handu. Handu was inebriated, and carrying an immense pot of wine on his shoulder. Vasubandhu upon seeing this cried, "Alas! The Doctrine will go to ruin", recited the *Usnisa-vijaya-dhārani* in reverse order, and died. According to Taranatha, however, Vasubandhu was prompted to recite the dharani in reverse order when he saw a monk ploughing in his monastic robes.

[Statue of Vasubandhu at Kofukuji]

Reflection on the composition of the *Abhidharmakosabhasyam*

The story above explains a striking feature of the *Abhidharmakosa* – whereas the verses expound the Vaibhasika system, the commentary often refutes it. However, it seems doubtful that the verses were composed first in their entirety as a stand-alone work. Certain verses are incoherent without interlineal commentary. Also, Vasubandhu is clearly basing his work on the earlier *Hrdaya* texts which consisted of verse and auto-commentary. The verses in these works seem to be offered as a mnemonic device to help students retain the essential points and structure of the system as a whole. As such, the verses are like a skeleton or rough frame of the text. The actual system is explicated by the verses and commentary together. The verses hint at dissension from the Vaibhasika orthodoxy. Perhaps as Vasubandhu composed the text, his own hesitations regarding the Vaibhasika system deepened until the commentary took a turn from explication to actually refuting many of the essential Sarvastivadin tenets. Such a process may have unfolded over the course of a number of years.

Mahayana Portents in the *Abhidharmakosa*

There are a few places where Vasubandhu expresses a deep appreciation of the path of the bodhisattva which can be seen as portents of his later full-fledged conversion to the Mahayana. In Chapter III, K93d-94a bhasya, Vasubandhu discusses the extremely long path to Buddhahood and praises this path as superior for its compassionate heart and in K94c states that Pratyekabuddhas do not teach others because they lack courage and fear being distracted by entering into human relationships. In Chapter IV, K108-125 Vasubandhu discusses the Bodhisattva path including the 6 paramitas, including a detailed analysis of *dana-paramita*, the completion of giving. In Chapter VII, K28-33 discuss the 18 *dharma*s unique to the Buddhas, including an extensive analysis of how great compassion differs from ordinary compassion and K34 includes an extensive discussion of the perfections, or excellences, of the Buddhas. The Kosa itself begins with a verse in praise of the Buddha (Ch I, K1). Vasubandhu also explores the question of why Sakyamuni opted to be born from a womb (Ch III, K9), how the Buddha attains extinction (Ch II, K44), Buddha omniscience (Ch II, K62), the Buddha's great purity of action and knowledge (Ch III, K17), whether two Buddhas can exist in the same universe (Ch III, K95-96), the superior marks of the Buddha (Ch III, K97), the mind of the Buddhas (Ch IV, K12), taking refuge in the Buddha (Ch IV, K32), the path of the Buddha (Ch VI, K23-24), Buddha giving up of bliss (Ch VI, K59), the relative faculties of the Buddhas (Ch VI, K62), faith in the Buddha (Ch VI, K73-75), the Buddha's knowledge of other's minds (Ch VII, K6), nature and extent of the Buddha's acquisition and exercise of powers, knowledges, etc. (Ch VII, K41-55), and the Buddhas as authoritative in the interpretation of the dharma (Ch VIII, K40). Other passages extol the value of preaching the dharma (Ch IV, K118, Ch VII, K47, Ch VIII, K39).

Note on Studying the *Abhidharmakosa*: The *Abhidharmakosa* appears to have been composed for *Abhidharmikas*, that is, full time *Abhidharma* specialists. It presumes a strong foundation in the teachings. It is not suitable as an introductory text. Even with a foundation in the Sutra literature and *Abhidharma* teachings, the Kosa is quite long and very dense. Vasubandhu seems to be quite averse to repetition (sometimes the reader needs to connect the dots, e.g. Ch V only discusses the *klesa* not already introduced in Ch II's explication of mental states, or the exposition of the Truths in Ch I and VI). The Kosa offers a highly organized and (relatively) concise presentation of a vast store of teachings, and also problematizes a set doctrinal tenets central to the Sarvastivada. In my own course of study, I read through the text once to get a sense of the whole. Then I read as much as I could on *Abhidharma* in general (from the bibliography above). Then I went through the Kosa again slowly, and also memorized the *Karika*, while teaching a class on the Kosa and preparing these Study Materials. Trungpa, the Dalai Lama & Geshe Michael Roach all mention memorization of the *karika* as a standard approach to studying the text. I found memorizing the *karika* very helpful and illuminating. Shi Hui Feng 釋慧峰 (MB Orsborn) relayed in an email: "If you really want to get into the Kosa, then you'll have to get into the Mahavibhasa. If you want to get into the Mahavibhasa, then apart from Sanskrit, obviously, you'll find Chinese is a requisite, too." I was not able to do this. Clearly it would help to clarify what Vasubandhu is summarizing and, at times, arguing against, as a number of points are not fully worked out, left unexplained, assume familiarity with the debate/issue, etc.

Abhidharma Methodology

Abhidharma methodology includes a number of aspects of which the following play an important role in the Kosa:

Dharmas: This is the analysis of what is happening into a collection of distinct forces. See the section on Dharma Theory below and also the study of the 75 Dharmas in the study materials for Chapter 2. The *dharmas* are explicated in abstract in Chapters 1 and 2 and more concretely (in terms of the processes of suffering and liberation) in Chapters 3-8.

Causes and Conditions: This is the study of how *dharmas* function. The abstract presentation is made in Chapter 2 (also see the Hetu-Pratyaya-Phala Study in the study materials). The study of causes and conditions unfolds in a more concrete manner in the analysis of 12-fold dependent co-arising in Chapter 3 and the analysis of various groups of *dharmas* in terms of results (in Chapter 4, K85-95, for example).

Attributes: This includes various categories (often dyads & triads, but also quads, etc) into which the *dharmas* are analyzed. For some, see the section below: “Some Basic Categories of Abhidharma Thought.” In the Abhidharmakosa, the most important categories are introduced in K4-8 of Chapter 1 (see Chapter 1 Study). The second half of Chapter 1 carries out an extensive attribute study of the *dhatu*s. A similar study of the *indriya*s is carried out in Chapter 2. Other attribute studies occur through the text (on the *citta-viprayukta dharmas* in Ch II, the 37 limbs of awakening in Ch VI, the 10 Knowledges in Ch VII, etc.). The categories of analysis themselves are treated at various points (see the Attribute Studies in the Supplemental Materials). Analysis in terms of attributes serve to emphasize certain fundamental categories, illustrate how the *dharmas* or factors in a given analysis are distinct from each other and generally work towards a sense of how all the pieces of the system work together. In working out the interrelations of the system in such a detailed manner, points of disagreement are highlighted.

Argumentation: Debate is a major aspect of Abhidharma methodology. A variety of positions on a number of controversies are presented in the Kosa. Two primary forms of argumentation are employed: arguments from reason and appeals to scripture (which often coincide as appeals to scripture almost always involve *interpretation*).

Major Doctrinal Controversies in the Abhidharmakosa:

- Ch I: - Which organs exist in Rupadhatu? (K30)
- What sees – the eye or consciousness? (K42) *
- Ch II: - Do mental factors co-exist in a moment of consciousness? (K32) (also see related debate in Ch III: K32) *
- Are the *dharmas* not associated with mind actual forces or mere designations? (K35-47) *
- Are the unconditioned *dharmas* actual forces or mere designations? (K55) *
- Ch III: - Is there an intermediate existence between one life and the next? (K12)
- What is contact (*sparsa*)? (K30) *
- Can Buddhas appear simultaneously in the universe(s)? (K96)
- Ch IV: - How is everything momentary? (K3)
- Is shape a distinct thing? (K3) *
- Is *avijnapti* (non-informative matter) an actual force or mere designation? (K4) *
- Ch V: - Are *anusaya* latent defilements or defilements themselves? (K2) *
- Do the *dharmas* exist in the three time periods? (K27) *
- Ch VI: - Are there really agreeable experiences (what is the meaning of truth of suffering)? (K3)
- Can *arhats* fall away from being *arhats*? (K58) *
- Ch VII: - What is the nature of a defiled mind? (K11)
- Ch VIII: - Is *samadhi* (concentration) an actual force or mere designation? (K1) *
- Is there a subtle *rupa* (materiality) in Arupyadhatu? (K3)
- What is the definition of happiness in the *dhyanas*? (K9) *
- Ch IX: - Is there a person (*pudgala*) neither the same nor different from the 5 *skandhas*?

* = disputations of Sarvastivada positions. The Sarvastivadins hold that the eye sees, that numerous mental factors co-exist in a single moment of consciousness, that the *dharmas* not associated with mind, the unconditioned *dharmas*, contact, shape, *avijnapti* and *samadhi* are all real distinct forces (established by their own-being), that *anusayas* are manifest defilements, that the *dharmas* exist in the three time periods and that *arhats* who are not immovable can fall away from being *arhats*. These positions are all called into question in the Kosa.

There are in addition to the controversies outlined above, numerous minor controversies discussed throughout the Kosa.

Dharma Theory

Dharma is a term with wide-ranging meanings and as Abhidharma developed, its function was expanded with meanings and connotations which were to some extent unprecedented. The notion of the *dharmas*, and thus the dharma theory itself, evolved with the development of new analytical approaches and innovative doctrines. In the course of these developments, lists of *dharmas* tended to consolidate as stricter methods of analysis weeded out repetition and redundancy, while the development of new teachings led them also to expand as they accommodated new concepts (e.g. viprayukta-samskaras).

Abhidharmakosa I.3 expresses the central role of dharma-pravicara (discernment of *dharmas*) in the process of liberation from suffering: “Apart from the discernment of the *dharmas*, there is no means to extinguish the defilements, and it is by reason of the defilements that the world wanders in the ocean of existence.” The study and clear discernment of the *dharmas* is the Abhidharma way of studying the self and forgetting the self. Dharma theory is essentially a form of meditation. The discernment of *dharmas* has two basic modes. One is an evaluative analysis clearly distinguishing what is conducive to awakening and thus to be cultivated and what is conducive to cyclic suffering and thus to be abandoned. The second is a descriptive analysis of ordinary experience in order to reveal its true structure and thereby release all attachment to the supposition of a self. Conze states: “[*Dharmas* are] elementary constituents of emancipating cognition.”

In the fully developed form of the later Sarvastivada, **dharmas are real distinct types of forces** (in and of experience).

a) **Dharmas are distinct** – they cannot be reduced to each other. Note however that they are not separate as they do not function in isolation. The samskṛta *dharmas* are conditioned so they have parts and aspects. Many conditions give rise to one dharma which functions in various ways. They are irreducible only in the sense that reducing them further strips them of their distinct quality. AKB I.18: “A dharma is included in its own nature because it is distinct from the nature of others.”

b) **Dharma are forces, functions or efficacies** – *Dharmas* are not things or substances. They are dynamic events rather than static entities. The only way samskṛta *dharmas* exist is as conditioned and conditioning forces. To exist is to cause and be caused. No dharma has only one cause and all *dharmas* have multiple causal functions within the Sarvastivada analysis of causation. *Dharmas* have no existence aside from their causal role. For the Sarvastivadins, denying the reality of the *dharmas* amounts to denying the reality of dependent co-arising. Collett Cox: “They [*dharmas*] represent causally significant points within the complex web of experienced activities, but points that can only be determined relationally and that can only be defined dynamically. These relational distinctions that define *dharmas* are not considered arbitrary, but rather are ‘true’ or express ‘the way things really are’ in the sense that they articulate the fundamental causal structures implicit within all experience.” Note: strictly speaking, unconditioned (asamskṛta) *dharmas* have neither cause nor result, nevertheless, they do have a function which is their characteristic nature establishing their existence as distinct *dharmas*.

c) **Dharmas are tendencies or classes or abstractions or types** – A dharma subsumes a plurality of phenomena. The phenomena that can be classed under a given dharma can vary in degree or intensity as well as quality or kind. *Dharmas* in some pure form do not appear as such. They are types: a given dharma is “typical” of an array of many different phenomena all of the same type. *Dharmas* constitute fundamental regularities underlying and structuring what is happening.

d) **Dharmas are real** – Real in the sense that *dharmas* are established by their own nature as being truly distinct force-tendencies. *Dharmas* are real in that they have ultimate existence in contrast to composite entities, such as the self, a pot, common-sense things, etc. which only have conventional existence. Conventional entities depend on designation for their existence, *dharmas* do not. AKB I.2: “Dharma is that which bears (dharana) self-(or unique) characteristics.” Intrinsic nature is able to “uphold” or “bear” its own identity. These definitions play on the root of dharma: dhr – “to hold”.

MOMENTARINESS (KSANIKĀ) (see Ch IV, K2 Bhasya): A close corollary of dharma theory and an important factor in its development is “momentariness”, a radical interpretation of impermanence by which *dharmas* flash into existence for a single instant (*ksana*) and then immediately pass away. Nothing about anything is substantial, fixed & unchanging from one moment to the next. An individual person, in such a context, not possessing self-existence, but still evincing some form of continuity, is referred to as a “series” (*santati* or *santana*), that is, a flux or continuum of *dharmas*, “an unceasing flow of simple ultimates, called ‘*dharmas*’, which can be defined as (1) multiple, (2) momentary, (3) impersonal, (4) mutually conditioned events” (Conze). There are various attempts to define the extent of these instants: 6,499,099,980 per day (or 75,211 per second) in the *Mahāvibhāsa*, and in the *Abhidharmakosa*, 6,480,000 per day (or 75 per second, see AKB III.88). Regardless of their duration, instants were universally held to be discrete and uniform, which leads to a number of problems.

A set of significant related terms arises in dharma theory:

Svabhava – “own-being” or “intrinsic nature”: true distinct classes/categories of events established by inclusion (samgraha).

Dravya – “substance”: the ontological status of manifesting *dharmas* as real & discrete, established by their function.

Svalaksana – “specific or own- characteristic”: the feature which uniquely distinguishes a *dharma* (see 75 Dharmas in Ch II).

Samanya-laksana – “common characteristic”: shared by many *dharmas* (impermanence, not-self..., see 16 Aspects in Ch VI).

Samgraha – “subsumption or inclusion”: study of intrinsic nature, analytic tool by which *dharmas* are classified and established as truly distinct. (The basic mode of using the *skandhas*, etc. in practice to study and be intimate with one’s life.)

Samprayoga – “association or conjunction”: studying the dynamic interaction of *dharmas* by analysis of which mental factors are conscent: which *dharmas* always, sometimes, never, etc. arise with such-and-such *dharmas*, in various conditions.

Sarvastiva: Everything Exists

At its basis, the doctrine of *Sarvastiva*, that everything exists, seems to have been a simple affirmation of cause and effect: past *dharmas* exist, as present *dharmas* arise based on them, and future *dharmas* exist, as the present *dharmas* will give rise to them. However, as this position came to be examined in Abhidharma disputations, a set implications and elaborations unfolded as to what it really meant. Opposed to the *Sarvasti* thesis was a group of schools collected under the designation, Vibhajyavada (including the Mahasasika, Dharmagupta and later, the Sautrantika). The Vibhajyavada held that only present *dharmas* exist. Past *dharmas* have existed, futures *dharmas* will come into existence, but only present *dharmas* really exist. Vibhajyavada positions sometimes also include the position that past karma that has not yet come to fruition exists.

Sarvastiva eventually came to be articulated as affirming that past, present and future *dharmas* all truly exist. Some of the main arguments for Sarvastiva include (from Cox): (1) when a cause precedes its effect as in Karmic causation, the past cause must exist in order to provide an existent cause for the arising of a present effect; (2) the existence of past causes or future effects can be inferred from the occurrence of their effects or causes in the present; and (3) perceptual consciousness, meditative states, memory, and so forth, require an existent object-support. Vasubandhu quotes and then refutes four arguments for Sarvastiva in chapter 5 of the *Kosa*.

But what does it really mean to assert that everything exists? How is it that everything does not all happen at once? The Sarvastivada response basically confirms the above dharma theory notion that existence is causal efficacy. There is then a distinction of a specific kind of causal efficacy which *dharmas* only exert when they are presently manifesting, “karitra” (activity). Other forms of efficacy can be exerted by a dharma in the three times, in concert with other cooperating causes and conditions. Sarvastiva, and other Sarvastivadin doctrines (such as the notion of acquisition (prapti)), can also be seen as a practical attempt to insert some non-momentary reality into the relentless momentariness of the dharma theory.

Sarvastiva seems to have been based in a responsible attitude toward the past and future that some practitioner’s may have obscured in emphasizing the reality of present moment. The Sarvastivada denied the existence of time as a separate container that *dharmas* happen within. The past is past *dharmas* and the future is future *dharmas*. As Sarvastiva came to be developed as a doctrine of existence, however, it became problematic. Vasubandhu and others had substantial objections to Sarvastiva and associated resolutions to a number of key questions and problems. The Sautranika (and Yogacara) resolution to many of these problems with a “seed (bija) theory” would prove to be far more influential in the long run.

Some Basic Categories of Abhidharma Thought (see also Attribute Studies in Supplemental Materials)

Sasrava – With-outflow, impure, stained, conducive to the growth of the defilements, influenced by ignorance.

Anasrava – Outflow-free, pure, unstained, tending toward appeasement of the defilements under the influence of wisdom.

This is the first category introduced in the Abhidharmakosa. It is pivotal and can be hard to understand. *Abhidharmakosa*: “*Dharmas* are either with-outflow or outflow-free. The conditioned, with the exception of the noble path, are with-outflows, for therein the outflows grow concordantly. It is true that the outflows are born taking the *nirodha*- and *marga-satya* as objects, but they do not grow concordantly therein; thus it does not follow that the two are of the nature of being with-outflow.” In other words, everything in our life, with the exception of the path, is *sasrava*, meaning that it either is produced by, produces, or is itself, ignorance and the defilements based on ignorance. This is then one of the fundamental undertakings of the discernment of *dharmas*: clearly discerning *sasrava/anasrava dharmas*. This distinction amounts to the distinction between enlightened (*anasrava*) & unenlightened (*sasrava*).

Samskrta – Conditioned, compounded, made, constructed. With the exception of the path, impure (*sasrava*). A dharma is said to be conditioned if it has arising and ceasing, cause and effect, and acquires the characteristics of the conditioned.

Conditioned *dharmas* are momentary.

Asamskrta – Unconditioned, uncompounded, unmade, unconstructed. Always pure (*anasrava*). A dharma is said to be unconditioned if it has no arising and ceasing, no cause and effect, and acquires the characteristics of the unconditioned.

Unconditioned *dharmas* have no activity. They are totally beyond temporal process, but they do have a function.

Kusala – Skillful, tending towards integration and balance, beneficial, good, wholesome.

Akusala – Unskillful, tending towards disintegration and imbalance, detrimental, evil, unwholesome.

Avyakrta – (Morally) non-defined, neither beneficial nor unbeneficial, neutral, indeterminate, of indistinct nature.

This classification concerns the moral causal order in terms of karma (action) of body, speech and mind (discussed in Ch IV) as well as the collections of mental factors (discussed in Ch II).

	Sasrava (impure – tending to defilement)	Anasrava (pure – releases the defilements)
Kusala (skillful)	Leads to higher birth, conducive to liberation	Leads to liberation
Akusala (unskillful)	Leads to bondage and lower birth	N/A
Avyakrta (undefined)	Leads to bondage	Does not obstruct liberation

Kusala karma is helpful and necessary but in itself not fundamentally liberating as long as it is *sasrava*. In addition to kusala action, there needs to be realization: the development of “pure prajna” (=Abhidharma, AKI.2). *Sasrava* thus has a greater scope than *akusala*.

Samprayukta – Conjoined, associated. Refers to the collections of mental factors that arise with any given mind.

Viprayukta – Disjoined, disassociated. Refers to formations (*samskara*) not strictly material or mental.(see 75 Dharmas, Ch II)

Abhidharmakosa – Basic Structure, Outline, etc.

BASIC STRUCTURE and CONTENT:

The *Abhidharmakosa* consists of nine chapters. The first eight chapters are built around 598 root-verses (karika) embedded in auto-commentary (bhāṣya). The Pradhan Sanskrit edition has 598 slokas whereas the Gokhale Sanskrit edition has 600 slokas (adding one each to Ch V (71 sloka) and Ch VI (80 sloka)). The 2 karikas added in the Gokhale edition appear to be karikas composed as part of the Bhāṣya clarification. A sloka is a Sanskrit verse consisting of two sixteen-syllable lines of two eight-syllable padas each. In Xuanzang's Chinese translation, typically 1 sloka = four 5-character phrases (except for the opening 3 & closing 4 slokas, which are in a different meter: the Chinese here consists of four 7-kanji phrases). Xuanzang's translation of just the Karika (T1560), totals 608 sloka (see table). Xuanzang's Kosabhāṣya translation (T1558) has a still different total.

This structure is based on the *Samprayuktābhidharma-hṛdaya* by Dharmatrata, which consists 596 karika with auto-commentary. The *Kosa* borrows phrases, and at times, entire verses, from the *Samprayuktābhidharma-hṛdaya*. The *Samprayuktābhidharma-hṛdaya* is itself based on two earlier *Hṛdaya* (heart or essence) texts by Dharmasri and Upasanta (which were smaller works both containing around 250 verses). Vasubandhu adapted the overall organization from the *Samprayuktābhidharma-hṛdaya* as well which consists of 11 chapters. Vasubandhu kept the first 7 chapters of this work, inserted a new chapter after chapter 2 (renamed Indriya (faculties) from Samskara (formations)) on the World (which has no corresponding chapter in Dharmatrata), and integrated the content of Dharmatrata's final 4 chapters (Sutra, Miscellany, Investigations, Discussion) into the other 8 chapters. Chapter 9 of the *Abhidharmakosa* appears to have been added later as an appendix. Of this series of comprehensive manuals of doctrine, the *Kosa* is regarded as the most organized & coherent.

Karika (Chapters 1-8):

- Based mostly on the *Mahāvibhāṣa*, the karika present the Vaibhāsika system (condensing ~10,000 pages into 600 verses).
- The verses aim at an organized encapsulation of a comprehensive approach to the entire teaching.
- The verses are very concise and apparently designed to be memorized. (Composed for Abhidharmikas, basically in code.)
- The verses hint at some dissension from the Vaibhāsika position (*kīla*: “according to the school”)

Bhāṣya (Chapters 1-8):

- The bhāṣya explains and expands upon the teachings expressed in a very concise form, or merely referred to, in the karika.
- The bhāṣya also quotes and discusses arrays divergent positions on certain points (and often presumes that the relevance and significance of the debate is clear to its audience).
- The bhāṣya presents arguments (and counter-arguments, etc) on many controversial points of doctrine.
- The bhāṣya refutes key Vaibhāsika doctrines, sometimes aligning itself as Sautrāntika, but not always.

NOTE: It is good to keep in mind that the agenda of Bhāṣya is to some extent distinct from the Karika. The Bhāṣya refutes certain positions that then continue to re-emerge in the Karika – as the Karika represents a single coherent flow of Vaibhāsika doctrine.

Chapter 9:

- The karika at the end of chapter 8 formally close the *Abhidharmakosa*. Chapter 9 appears to have been added later.
- It is not clear if it was written before, during or after the composition of the *Kosa*. The Bhāṣya includes two references to the 9th chapter: Ch IV, K73a-b (pg 650) and Ch V, K27b-c (pg 818).
- It differs from the rest of the text both in terms of its structure: it does not consist of verses with commentary, and content: it does not present, explicate or refute Vaibhāsika views, but rather, refutes views of a person and soul.

SCHOOLS:

Sarvastivāda:

One of the earliest and most important Abhidharma schools. Sarva means “all” & asti means “exist”. They held that all *dharma*s, past, present and future, exist (see below). Across North India.

Vaibhāsika:

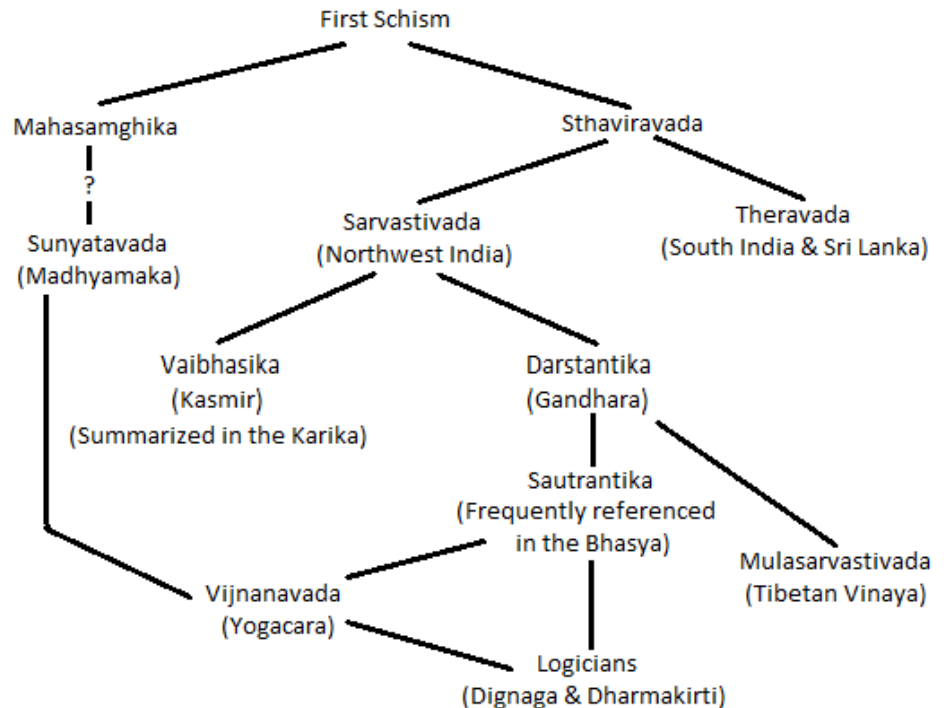
A sub-sect of the Sarvastivāda, centered in Kasmir. Based on the positions of the *Mahāvibhāṣa*, “The Great Commentary”. Strong tendency towards establishing a set of orthodox position with little toleration of divergent views.

Darstantika:

Heterodox Sarvastivāda teachings centered in Gandhara. Sautrāntika evolved from the Darstantika.

Sautrāntika:

Their name is interpreted by some as indicating they upheld the Sūtras against the Abhidharma. However, they did engage in Abhidharma, but did not necessarily recognize an Abhidharma-pitaka. They may have simply been a force of criticism. Only a few references to Sautrāntika before the *Kosa*.



Ch #	Chapter Titles	# of karika: Sanskrit (Xuanzang)	Traditional Analysis		Overview of Contents by Chapter (each chapter is rather complex and thoroughly conceived coherent flow)
I	<i>Dhatu-nirdesa</i> 分別界品第一 Elements / Companents	48 (47) [76 pgs (= karika + bhāṣya in Pruden)]	Foundation Dharmas: The Reals (General Presentation of pure and impure dharmas) Basic Principles	Substance. Showing the nature of the substance (dravya) of the dharmas (emphasizing what dharmas are)	1. Basic classifications of the Dharmas: Skandhas, Ayatanas, Dhatus. Definition of terms. Key categories introduced: conditioned/ unconditioned, pure/impure, etc. The various categorizations of the dhatus in K29-48 can be seen as a kind of integral summary of all the subjects to be discussed in terms of how they subsume the dhatus.
II	<i>Indriya-nirdesa</i> 分別根品第二 Faculties / Organs	73 (74) [173 pgs]		Function. Showing the function (kriya) of the dharmas (emphasizing how dharmas function and arise)	2. Psychology of Samsara and Nirvana: continues the analysis of Ch I with the faculties, and then moving to the caitta (mental factors). The Pancavastuka scheme is covertly completed with the inclusion of the Viprayukta-samskaras (disjoined conditionings). Also includes the Sar- vastivadin theory of causation based on 6 causes, 4 conditions & 5 results.
III	<i>Loka-nirdesa</i> 分別世界品第三 World / Cosmos	102 (100) [131 pgs]	Samsara The Illusional World (see AKIII.26-27) (Presentation of impure (sasrava) dharmas)	Result. Effect. Manifestation. The World and transmigration as the outcome of sasrava dharmas (the who, where and how of affliction)	3. Cosmology. Describes a) worlds or realms of sentient beings (sattva- loka) and b) world as container or receptacle in which beings live (bhajana- loka). Different classifications of the realms of beings, mechanism of rebirth, modes of birth, differences in beings, the measurement of matter and time, kalpas and the creation & destruction of worlds. Also includes an analysis of 12-fold dependent co-arising.
IV	<i>Karma-nirdesa</i> 分別業品第四 Action	127 (131) [154 pgs]		Cause. Immediate Cause. Action as the cause of the world and repeated existences (what makes affliction part a)	4. Defines and enumerates many classifications of karma: in terms of body, speech & mind, informative & non-informative (avijnapti – treated extensively in terms of discipline, non-discipline, etc), determinate & indeterminate, karmic result, etc. Includes discussions of the 10 karmapatha (courses of action), bodhisattva practices, etc.
V	<i>Anusaya-nirdesa</i> 分別隨眠品第 (Latent) Defilements	70 (69) [102 pgs]		Condition. Underlying Condition. Defilements as the condition for repeated existences (what makes affliction part b)	5. Extensive analysis of the defilements in terms of their varieties, functions and abandonment. Focuses on the anusayas (lists of 6,7,10,98) & klesa (defilements), and then goes on to discuss: fetters (samyojana), bondages (bandhana), envelopments (paryavasthana), outflows (asrava), floods (ogha), yokes (yoga), clings (upadana), corporeal ties (kaya-grantha) and hindrances (nivarana).
VI	<i>Pudgala-marga-nir- desa</i> 分別賢聖品第六 Noble Ones / The Paths and the Saints	79 (83) [146 pgs]	Liberation The Awakened World (Presentation of pure (anasrava) dharmas)	Result. Effect. Manifestation. The path and the Noble Ones as an effect of anasrava or Nirvana (the who, where and how of purification)	6. Discusses the Four Noble Truths and describes the stages of the Path of Preparation, the Path of Seeing, the Path of Cultivation & the Path Beyond Training. Different classifications of trainees and arhats are discussed and the 37 bodhipaksha (limbs or wings of awakening).
VII	<i>Jnana-nirdesa</i> 分別智品第七 Knowledges	56 (61) [94 pgs]		Cause. Immediate Cause. The knowledges as the cause of anasrava or Nirvana (what makes for purification)	7. 10 Knowledges are analyzed in terms of their characteristics, aspects, classifications. Also discusses: 18 qualities unique to a Buddha (10 powers, 4 assurances, 3 applications of mindfulness & great compassion), 6 supernormal knowledges, etc.
VIII	<i>Samapatti-nirdesa</i> 分別定品第八 Attainments / Absorptions	43 (43) [68 pgs]		Condition. Underlying Condition. Meditative equipoise as the condition of anasrava or Nirvana (what provides a basis for the knowledges)	8. Analyzes 4 rupa-dhyanas & 4 arupya-dhyanas, preparatory absorp-tions, 3 samadhis (emptiness, signless, wishless), 4 immeasurables (goodwill, compassion, joy, equanimity), 8 deliverances, etc.
IX	<i>Pudgala-viniscaya</i> 破執我品第九 Refutation of the Person	n/a [some say 16] [43 pgs]	Appendix	(This chapter appears to have been added later and does not really have a place in the above structure.)	9. Using arguments by reason and citation of Sutras, and responding to counter-arguments, the text refutes theories of a person (pudgala) and soul (atman) attributed to the Vatsiputriya (Buddhist school of the Pudgalavadins), as well as Samkhya and Vaisesika (significant non- Buddhist schools of Indian thought).

On the Basic Organization of the Abhidharmakosa (see the Table above)

The Kosa is often split into 3 parts: Chapters I and II laying out fundamental principles (*dharma*s (*dhatus & indriyas*) and how they function (causes & conditions)) in terms of pure and impure *dharma*s (which must be clearly discerned, Ch I, K3: “Apart from the discernment of the *dharma*s, there is no means to extinguish the defilements, and it is by reason of the defilements that the world wanders in the ocean of existence”; K4 introduces the organizing category of pure (*anasrava*) and impure (*sasrava*)). Chapters III, IV and V unfold the impure *dharma*s in terms of result (Ch III, World), cause (Ch IV, Karma) and condition (Ch V, Defilements). The World is the result of Karma (Ch IV, K1: “The variety of the world arises from action”) and the defilements are the underlying condition (which do not cause the world, but without which, Karma could not cause the world, Ch V, K1: “The roots of existence, that is, of rebirth or of action, are the *anuśayas*”). This basic structure of impure *dharma*s is reflected in the description of the basic process of *samsara* in Ch III, K19: “In conformity with its projecting cause the series grows gradually, and, by virtue of the defilements [Ch V] and actions [Ch IV] it goes again to another world [Ch III]” (see also the analysis of Dependent Co-arising on p. 51). This same structure is then reflected in the next three chapters which unfold pure *dharma*s also in terms of result (Ch VI, The Path & the Saints), cause (Ch VII, Knowledges) and condition (Ch VIII, Meditation). Ch VI, K1, offers clear transition from the impure *dharma*s of Chapters III-V to their destruction and the cultivation of pure *dharma*s in Chapters VI-VIII: “It has been said that the defilements are abandoned through Seeing the Truths and through Meditation. The Path of Meditation is of two types; the Path of Seeing is pure.” Once again, the Knowledges are the cause of the path, but they can only function as such with the underlying condition of meditation (which in and of itself cannot produce the path).

Errors & Problems in the Pruden Translation

Scholars have pointed out a number of problems with Pruden’s work (“Leo Pruden translated the French version into English, though some errors were introduced” – Lusthaus, *Buddhist Phenomenology*, pg 565). 1) He states that he has referred to the Sanskrit, but he seems to have actually relied almost completely on Poussin’s French translation of the Chinese (see for example, Ch I, K45, “and also because it is ‘its own’” in comparison with the translations by Jha, Sastri & Hall). 2) He changes some of Poussin’s interpretations incorrectly. 3) He sometimes mistranslates Poussin’s French (specifically misinterpreting double negatives as single negatives). 4) The publication contains a number of typos. 5) Pruden’s introduction introduces a number of historical and interpretive inaccuracies (as reviewed by Collett Cox in the *Journal of the American Academy of Religion*, 1990, LVIII pp 137-141).

However, by and large, it is quite usable, if handled with caution, even if not completely reliable (as some errors substantially change the meaning of the passage). A number of the errors I located in the published version are absent in an early unpublished manuscript of Pruden’s translation (located in the library of Green Dragon Temple) These errors thus appear to have been introduced in the preparation of the manuscript for publication, which attempted to eliminate some of the extensive use of Sanskrit terminology in the draft translation. Here are some errors I found, most of which were not in the manuscript:

- Ch II, K65:** “The primary elements are the cause of the derived elements in two ways...” should read: “The primary elements are the cause of the primary elements in two ways...”
- Ch II, K69:** “Six types of mind can arise after such a (defiled-neutral) mind...” should read: “Six types of mind can arise after such a (undefiled-neutral) mind...”
- Ch III, K81:** “In Arupyadhātu, a lifespan of a thousand kalpas...” should read: “In Arupyadhātu, a lifespan of twenty thousand kalpas...”
- Ch III, K88:** “sixteen *tatksanas* make one *lava*...” should read: “sixty *tatksanas* make one *lava*...”
- Ch IV, K27:** “There is undiscipline for a day and night,” should read: “There is not undiscipline for a day and a night.”
- Ch IV, K93:** “*Dharma*s susceptible of being...constitute three results, two results, one result of action susceptible of being abandoned through Seeing the Truths...” should read: “*Dharma*s susceptible of being...constitute three results, four results, one result of action susceptible of being abandoned through Seeing the Truths...”
- Ch IV, K108:** “...and he does not desist (anivrt)...” should read: “...and he does not desist (avivrt).”
- Ch V, K19a Bhāṣya:** “Now suffering does exist in these two spheres...” should read: “Now suffering does not exist in these two spheres...”
- Ch V, K55:** “The view of negation with dissatisfaction and sensation...” should read: “The view of negation with dissatisfaction and satisfaction.”
- Ch V, K29:** “the *dharma*s in Kamadhātu are the sphere of three consciousnesses of this sphere...” should read: “the *dharma*s in Kamadhātu are the domain (or object) of three consciousnesses of this sphere...”
- Ch VII, K10:** “because of the aspect of their Truth...” should read “because of the aspects of their Truth.”
- Ch VII, K11a-b Bhāṣya:** “The knowledge of the mind of another, in its impure part...” should read: “The knowledge of the mind of another, in its pure part...”

In addition to errors, there are also some questionable translation choices:

Pure, undefiled, etc.: In earlier chapters, “pure” is usually a translation of *anasrava*. However, in Chapter VIII, “pure” is used to translate *suddha* which in this context is actually not *anasrava* (*suddha* here refers to absorption that is good and worldly). And while *anasrava* is generally translated by “pure” in earlier chapters (e.g. Ch I, K4 & K31; Ch V, K14; Ch VI, K1; Ch VII, K2, etc.), here in Chapter VIII it is translated as “undefiled.” This connects to another conflation as “undefiled” has been used to translate *aklista* (Ch I, K40; Ch II, K39; Ch III, K4; Ch IV, K98), as well as *anivṛta* (Ch II, K66-73).

Similarly, *amala* is translated as “clean” (Ch II, K9), “pure” (Ch I, K2) and “immaculate” (Ch VIII, K25); “bad” is used to translate *asubha* (Ch II, K54) and *akusala* (Ch II, K29 & K66-73), and *akusala* is also translated as “evil” (Ch IV, K9); *sasrava* is translated as “impure” (Ch I, K4), “defiled” (Ch VIII, K27) and “canker” (Ch V, K35-37) and “defiled” also translates *klesa* (Ch II, K26-27, etc.) and *nivṛta* (Ch II, K66-73).

Although Vasubandhu may sometimes use these terms as synonyms for each other (for example, *amala* & *anasrava*), using the same term, “pure”, to translate *anasrava* and *suddha* is problematic, as is using “undefiled” for *anasrava* and *anivṛta*. Given the subtle and not-so-subtle distinctions between these sets of terms, consistent, careful and distinct translation choices would be helpful, especially given the precise, systematic, detailed and technical nature of the Kosa. There are a number of other such inconsistencies in the translation of terms in the Pruden translation (using the same English word to translate different Sanskrit words and translating the same Sanskrit term with different English terms).

Another set of problematic translation choices concerns various renditions of *upeksa*, a multivalent term that as a passive sensation (*vedana*), refers to a neutral or intermediate sensation, but as a wholesome mental factor (*kusala-mahabhumika*), refers to equanimity as an active aspect of consciousness. Pruden translates *upeksa* in the context of sensation as “indifference” (Ch II, K8) and “equanimity” (Ch II, K8, K17). As a *kusala-mahabhumika*, *upeksa* is translated as “indifference” (Ch II, K25), as an absorption factor, *upeksa* is translated as “equanimity” (Ch VIII, K8) and as the 4th immeasurable (*apramana*), *upeksa* is also translated as “equanimity” (Ch VIII, K29). I think it would be preferable to find two appropriate translations of *upeksa* and consistently apply them according to the context. Related to *upeksa* as neutral sensation, *aduhkhasukha* is various translated as “neither-painful-nor-pleasant” (Ch I, K14), “neither agreeable nor disagreeable” (Ch IV, K47), “neither suffering nor happiness” (Ch VIII, K8), and also as “equanimity” (Ch VIII, K8).

I had heard that there may be problems with the translations of *rupa*, another multivalent term. *Rupa* as the first *skandha* refers to material form or physical matter in general, as the object of the eye-organ, it refers specifically to visible matter, and in the context of the three realms (*dhatu*), *rupa* refers to a subtle materiality of meditation realms based on the transcending of worldly desires (*kama/Kamadhatu*). Generally, Pruden translates these three meanings of *rupa* fairly consistently as matter, visible matter, and Rupadhatu (left untranslated) respectively. I did a quick review and I could not spot any problematic renderings.

A number of specific translation choices may also be problematic. Some passages and sections of the Kosa rely on the interpretation of what is at stake in the exposition or argument. It would seem that much work remains to be done. Poussin’s scholarship, though dated, is highly regarded. However, he did not have access to a Sanskrit edition of the text, which is now available.

In these study materials, I have often stuck with Pruden’s translation choices for the sake of clarity in relation to the text, but sometimes, especially when incorporating material from other sources, I have used alternate translations of terms. I have tried to include the Sanskrit as well to avoid adding further confusion. At some point, I would like to go through this study and work on the translation of terminology to make it consistent. I would also like to make a glossary of Sanskrit terms of the Kosa in order to clarify some of these translation problems, and also because Pruden has left quite a few terms in the Sanskrit (sometimes providing a translation the first time the term appears, sometimes not).

Abhidharmakosa Study Materials

Chapter I: *Dhatu* (Elements)

Contents

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Basic outline of Chapter I Karika

K1-3	Expository
K4-7	Basic categories: conditioned & unconditioned, pure & impure
K8-20	Skandhas, Ayatanas and Dhatus - Basic definitions
K21-28	Exceptions and additions
K29-48	Inclusion/Subsumption in terms of the dhatus

Abhidharmakosa Chapter I: *Dhatu* (Elements)

Overview: Chapters I and II lay out basic principles. The first 3 karikas are expository for the work as a whole and are in a different meter (as are the final 4 karikas of Chapter VIII). K3 in particular states that discernment of the dharmas (dharma-pravicaya) is necessary to realize liberation. Chapters I and II are an exposition of the dharmas, they describe the basic principles or elemental forces. The later chapters are concrete and describe how these forces work together in the process of samsara (Chapters III-V) and liberation (chapters VI-VIII). As such, the first two chapters are a difficult place to enter Abhidharma studies. The practical import of the material in Chapters I and II is unfolded in the later chapters. This chapter introduces a set of key distinctions in K4-8 (see table below), defines the 5 skandhas, describes the relationship between the 5 skandhas, 12 ayatanas and 18 dhatus (see chart below), deals with some related points and then carries out a detailed attribute study of the dhatus (see below).

Table 1: K4–8: Key Distinctions: All Dharmas (<i>sarva-dharma</i> , 諸法)		
Conditioned (<i>samskrta</i> , 有爲)		Unconditioned (<i>asamskrta</i> , 無爲)
Temporal (<i>advan</i> : paths), grounds of discourse, liable to expire (possessed of leaving), well-grounded [on causes] (possessed of causes) (K7).		Space (<i>akasa</i>) and two types of cessation (<i>nirodha</i>) (K5)
Contaminated (<i>sasrava</i> , 有漏) “because the defilements adhere to them” (K4)	Uncontaminated (<i>anasrava</i>) (K2)	Uncontaminated (<i>anasrava</i> , 無漏) (K5-6)
<i>1st and 2nd Noble Truths of Suffering</i> (<i>duhkha-satya</i> , 苦諦) & <i>Origination</i> (<i>samudaya-satya</i> , 集諦) (K8)	<i>4th Noble Truth of the Path</i> (<i>marga-satya</i> , 道諦) (K4)	<i>3rd Noble Truth of Cessation</i> (<i>nirodha-satya</i> , 滅諦) (K6)
<i>Aggregates of Clinging</i> (<i>Upadana-skandha</i> , 取蘊): of conflict, the world, false opinions, existence (K8)		
Five Aggregates (<i>panca-skandha</i> , 五蘊) = All conditioned dharmas (K7)		
12 Ayatanas (十二處) = 18 Dhatus (十八界) = All Dharmas (<i>sarva-dharma</i> , 諸法)		

Definitions of the 5 Skandhas:

I. Rupa Skandha (色蘊) : 5 sense organs, 5 sense objects and *avijnapti*:

The 5 sense organs are the subtle materiality of the eye, ear, nose, tongue and body. (K9)

The 5 sense objects are defined as follows: (K10)

Visible matter is color and shape, or twenty-fold: four primary colors (blue, red, yellow, white), eight more colors (cloud, smoke, dust, mist, shade, glare, glow, darkness), and eight shapes (long, short, square, round, high, low, even, uneven). The Sautrantika only admit color, not shape or form, as a dharma. Note: the Sanskrit (*rupa*) and the Chinese (色) use the same term for material form (as in *rupa-skandha*) and visible matter (or color) (see K24).

Sound is eightfold: caused by (1) animate or (2) inanimate beings, (3) articulate speech and (4) non-articulate sound, and in all 4 cases, either agreeable or disagreeable.

Taste is sixfold: sweet, sour, salty, pungent, bitter, astringent.

Odor is fourfold: good and bad odors that are either excessive or non-excessive.

Tangibles are elevenfold: four primary elements (earth/solidity, water/humidity, fire/heat, wind/motion), softness, hardness, weight, lightness, cold, hunger, thirst.

Avijnapti: “That serial continuity - pure or impure - which exists even in one whose thought is distracted or who is without thought, and which is dependent on the Great Elements, is called the non-informative (*avijnapti*) [matter].” (K11)

4 elements:

Element:	Characteristic:	Function:
Earth	Hardness/Solidity	Supporting
Water	Humidity/moisture	Cohesion/collecting
Fire	Heat	Ripening
Air	Motion/mobility	Expanding/spreading

The characteristics and functions indicate that the names of the elements (*maha-bhuta*) should not be taken literally.

II. Vedana Skandha (受蘊) : “The aggregate of feeling (*vedana-skandha*) comprises three types of affect: pleasure (*sukha*), suffering (*duhkha*), and neither-suffering-nor-pleasure (*aduhkhasukha*). Again, that [aggregate] can be divided into six groups of feeling (*vedana-kaya*): from feeling born of eye-contact through feeling born of mind-contact.” (K14)

III. Samjna Skandha (想蘊) : “This is the aggregate of ideas, namely the apprehension (*grahana*) of ‘marks’ (*nimitta*) such as blue or yellow, long or short, female or male, friend or enemy, and so on.” (K14) (*grahana*: “grasping”, “determining”)

IV. Samskara Skandha (行蘊) : “*Samskāraskandha* are the *samskāras* different from the other four *skandhas*” (K15). See the 75 dharmas table in Chapter II for a detailed exposition of the *Samskaras*: *citta-samprayukta* and *citta-viprayukta*.

V. Vijnana Skandha (識蘊) : “Consciousness is the impression relative to each object.”

The following chart illustrates the relationships between the teachings of the 5 *skandhas*, 12 *ayatanas* & 18 *dhatus* (Sutta teachings) and the 5 *vastuka* & 75 *dharmas* (Abhidharma teachings), connecting early taxonomies to the later, more developed analysis of the dharmas. See also: Dharma Theory in the Introductory Materials & the 75 Dharmas study in Ch II.

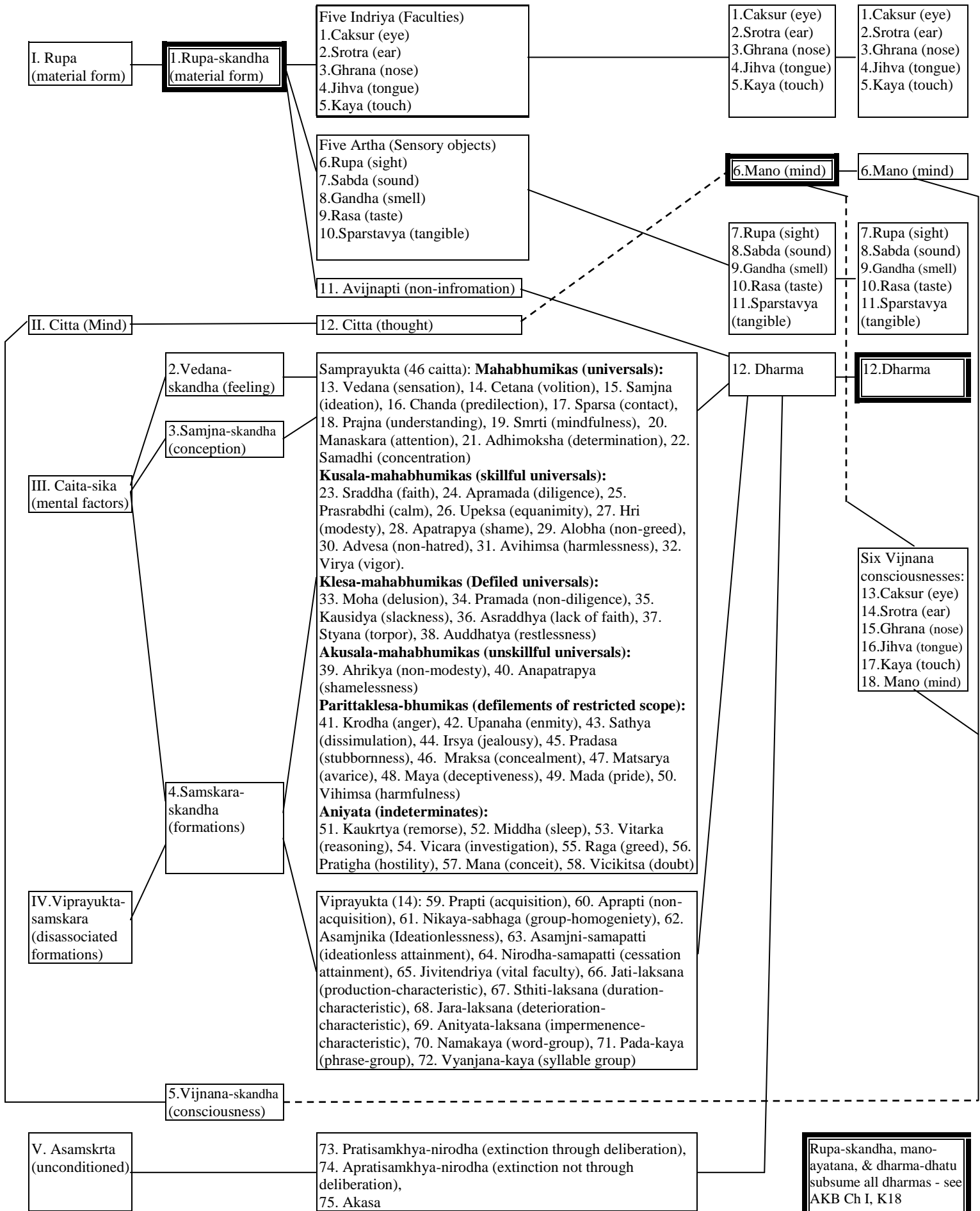
**Panca-vastuka
5 Categories**

**5 Skandha
Aggregates**

**75 Dharmas (Puguang's distillation from the
Abhidharmakosa, Ch I, II & V)**

**12 Ayatana
Gates**

**18 Dhatu
Elements**



More on the Skandhas, Ayatanas and Dhatus (and their attributes)

K20: The significance or meditative import of the teachings of the skandhas, ayatanas and dhatus:

	Instruction by the category (signifying):	Error/Delusion (moha) finding a “self” (atman) in:	Faculties/Organs (indriya) are...	Joy/Predilections (ruci) of one predisposed to a teaching that is:
1	<i>Skandha</i> (heap, aggregate)	Caitta (thought concomitants) [SKANDHA: 1 RUPA/4 CITTA]	Sharp	Condensed (5 skandhas)
2	<i>Ayatana</i> (gate of entry, access-door)	Rupa (material Form) [AYATANA: 10 RUPA /2 CITTA]	Medium	Medium-length (12 ayatanas)
3	<i>Dhatu</i> (lineage, species, source)	Rupa-citta (form & thought) [DHATU: 10 RUPA /8 CITTA]	Dull	Extensive (18 dhatus)

K22: Justifications for the order of the skandhas:

<i>Skandha</i>	In terms of grossness	In terms of defilement	In terms of the meaning of a bowl, etc
<i>Rupa</i> (material form)	[material] form (<i>rupa</i>) is the grossest of all [the aggregates], since it possesses ‘impact’ (<i>pratigha</i>).	Or else, in beginningless Samsara, men and women are attracted to each other's forms,	the aggregates beginning with form, are [figuratively] the bowl [<i>rupa</i>],
<i>Vedana</i> (feeling)	feeling (<i>vedana</i>) is the grossest in its functioning, for people differentiate it thus: ‘a feeling in my hand,’ a ‘feeling in my foot.’	and they are so because of greed for the taste of feelings.	the food [<i>vedana</i>],
<i>Samjna</i> (conception)	’ Idea (<i>samjna</i>) is grosser than the next two,	That greed comes from perversion of ideas.	the condiment [<i>samjna</i>],
<i>Samskara</i> (formations)	and dispositions (<i>samskara</i>) are grosser than	That perversion is by defilements [which are certain dispositions],	the cook [<i>samskara</i>],
<i>Vijnana</i> (consciousness)	cognition (<i>vijnana</i>).	and it is thought [<i>citta</i> , <i>vijnana</i> , cognition] which is defiled by those.	and the eater [<i>vijnana</i>].

K24: “A single *āyatana* is called *rūpa-āyatana* with a view to distinguishing it from the others, and by reason of its excellence. A single *āyatana* is called *dharmā-āyatana* with a view to distinguishing it from the others, and because it includes many of the *dharmas* as well as the best *dharma*.” That is, *rupa* has two meanings that need to be distinguished: material form in general as a *skandha*, and visible matter in particular, as *rupa-ayatana* and *rupa-dhatu*. Similarly, *dharma* is used in two ways that should be distinguished: the *skandhas*, *ayatanas* and *dhatus* are all *dharmas*, and objects of mind in particular are *dharma-ayatana*, *dharma-dhatu*. The best *dharma*, “their summit”, is *nirvana*.

K21: “The two mental states, sensation and ideas, are defined as distinct skandhas because they are the causes of the roots of dispute, because they are the causes of transmigration, and also by reason of the causes which justify the order of skandhas.” This question arises because the 2nd and 3rd skandhas are actually samskaras (see for example the panca-vastuka scheme) and could have been subsumed under the 4th skandha. They are taught as distinct skandhas because of the key functions they carry out as conditions for cyclic suffering. This point is also expressed in teachings regarding the order of the skandhas which exemplify the special importance of vedana and samjna.

K42: Well known and extensive debate regarding “what sees?” See Dhammajoti, Abhidharma Doctrines and Controversies on Perception, Ch 5.

The following table analyzes the 18 dhatus in terms of a set of categories or attributes. Such an analysis in part unfolds the teaching of the *dhatus* (and by extension, the *ayatanas* & *skandhas*), but also serves to introduce, define & unfold a number of important analytical categories. Some of these, such as the analysis in terms of the 3 realms (Kama-, Rupa-, Arupya-dhatu), pure & impure (*sasrava* & *anasrava*), good, bad & neutral (*kusala*, *akusala*, *avyakrta*), etc. appear repeatedly through the Kosa. This kind of analysis is the Abhidharma at its most abstract, but it does relate in concrete ways to the later expositions of the work through the analysis of these key categories. On the other hand, some of the categories included below seem to be of little significance and are perhaps only included for completeness and because they connect to Abhidharma controversies not deeply explored here. For more on the definitions of the *dhatus*, see the 75 Dharmas study in the Ch II Study Materials and for more on the main attribute categories, see the Attribute Studies in the Supplemental Materials.

Summary of the classifications the dhatu s in K29-48 of Chapter I																			
X = inclusion. P = partial.																			
Attributes (karika #) <# of dhatus>:	18 Dhatus:	1.Cakṣur 眼根 (eye)	2.Srotra 耳根 (ear)	3.Ghrāna 鼻根 (nose)	4.Jihva 舌根 (tongue)	5.Kāya 身根 (touch)	6.Mano 意根 (mind)	7.Rūpa 色境 (sight)	8.Sabda 聲境 (sound)	9.Gandha 香境 (smell)	10.Rasa 味境 (taste)	11.Sparśatavya 觸境 (tangible)	12.Dharma 法境 (concept, object of mind)	13.Cakṣur-vijñāna 眼識 (eye-consciousness)	14.Srotra-vijñāna 耳識 (ear-consciousness)	15.Ghrāna-vijñāna 鼻識 (nose-consciousness)	16.Jihva-vijñāna 舌識 (tongue-consciousness)	17.Kāya-vijñāna 身識 (touch-consciousness)	18.Mano-vijñāna 意識 (mind-consciousness)
Visible (K29) <1>							X												
Capable of being struck (K29) <10>	X	X	X	X	X		X	X	X	X	X								
Avyakṛta (morally neutral) (K29) <8>	X	X	X	X	X				X	X	X								
Kusala, Akusala or Avyakṛta (K30) <10>						X	X	X				X	X	X	X	X	X	X	X
Rupadhātu (K30) <14> (Kamadhātu has all (K30) <18>)	X	X	X	X	X	X	X	X				X	X	X	X			X	X
Arupadhātu (K31) <3>						X						X							X
Sasrava (impure) or Anasrava (pure) (K31) <3>						X						X							X
Sasrava (impure) (K31) <15>	X	X	X	X	X		X	X	X	X	X		X	X	X	X	X	X	
Always include vitarka & vicāra (K32) <5>													X	X	X	X	X		
Include both vitarka & vicāra, just vicāra, or neither (K32) <3>						X						X							X
Not associated with vitarka and vicāra (K32) <10>	X	X	X	X	X		X	X	X	X	X								
Have an object (K34) <8>						X						P	X	X	X	X	X	X	X
Non-appropriated (K34) <9>						X		X				X	X	X	X	X	X	X	X
Appropriated or non-appropriated (K34) <9>	X	X	X	X	X		X		X	X	X								
Primary elements & secondary matter (K35) <1>											X								
Solely secondary matter (K35) <9>	X	X	X	X	X		X	X	X	X									
Agglomerations (K35) <10>	X	X	X	X	X		X	X	X	X	X								
Cut, are cut, burned and weighed (K36) <4>							X		X	X	X								
Vipakāja (of fruition) (K37-38) <17>	X	X	X	X	X	X	X		X	X	X	X	X	X	X	X	X	X	X
Aupacāyika (accumulation) (K37-38) <10>	X	X	X	X	X		X	X	X	X	X								
Nāisyandika (outflowing) (K37-38) <11>						X	X	X	X	X	X	X	X	X	X	X	X	X	X
Dravyayukta (real) (K38) <1>												P							
Kṣanika (momentary) (K38) <3>						X						X							X
Internal (K39) <12>	X	X	X	X	X	X							X	X	X	X	X	X	X
Sabhāga (S) or sabhāga & tatsabhāga (ST) (K39) <1+17>	ST	ST	ST	ST	ST	ST	ST	ST	ST	ST	ST	S	ST	ST	ST	ST	ST	ST	ST
Abandoned through meditation (K40) <15>	X	X	X	X	X		X	X	X	X	X		X	X	X	X	X	X	
Abandoned through seeing or meditation or not abandoned <3>						X						X							X
View (K41) <2>	X											P							
Know object without attaining it (K43) <3>	X	X				X													
Know object with attaining it (K43) <3>			X	X	X														
Grasp an object of their dimension (K44) <3>			X	X	X														
Point of support past (P) or simultaneous (S) (K44) <1+5>													S	S	S	S	S	S	P
Same or higher level (SH), same, higher or lower (SHL), own level (O), own or lower (OL), unrestricted (U) (K46-47) <4,2,8,1,3>	SH	SH	O	O	O	U	SHL	SHL	O	O	O	U	SH	SH	O	O	OL	U	
Discerned by two consciousnesses (K48) <5>							X	X	X	X	X								
Indriya (faculties) (K48) <13>	X	X	X	X	X	X						P	X	X	X	X	X	X	X

K37-38: Regarding the Causal Attributes (also see the Attribute Study in the Supplemental Materials):

Vipakaja: [karmically] “fruitful”, “of fruition”: born from a cause of [karmic] fruition.

Aupacayika: “additive”, “accumulation”: increased by certain kinds of nourishment (*ahara*), cleansing (*samskara*), sleep (*svapna*), and concentration (*samadhi*).

Naisyandika: “continuing”, “outflowing”: produced from homogeneous (*sabhaga*) and universal (*sarvatraga*) causes (*hetu*).

Dravyayukta: “containing substance”, “real”: here, substantial existence in terms of being permanent. (see K38 below)

Ksanika: “instantaneous”, “momentary”: this does not refer to the instantaneous arising and passing away of *dharmas*, but rather to the manner in which the pure *dharmas* that arise at the moment of insight (*darsana-marga*, the path of seeing) are effects (pure) not similar to the [immediately preceding] cause (impure). They are thus momentary in that they do not proceed from a homogenous (*sabhaga*) cause (where the cause is similar to its effect). (see K38 below)

These terms relate to the Sarvastivada theory of causation discussed in Ch II, K49-64.

More on the Dhatus

K17 On *mano-dhatu* (*manas*): Mind objects are immediately present to the mind-consciousness. It does not actually need a mediating organ, unlike the sense-consciousnesses. A mind organ is designated to preserve the tri-partate (object, faculty, consciousness) structure of the dhatus. The mental organ is thus defined as the just-deceased consciousness which is the immediately antecedent condition for the present consciousness. At least two Buddhist schools taught a *mano-dhatu* distinct from the 6 *viññana-dhatus*: the Yogacara, who designate it as *manas* (see for example Vasubandhu’s Trimsika (Thirty Verses), verses 5-7), and the Theravada, who regard the *hrdaya* (heart) as the physical basis (*asraya*) of mental cognition.

K20 Bhasya on the significance of *dhatu* as *gotra* (Hall trans): “The meaning of *dhatu* (component) is ‘source’ (*gotra*). Just as the many sources [or “veins” (*gotra*)] of iron, copper, silver, gold, and so on, in a single mountain are [all] called ‘*dhatu*’ (components, elements, etc.), so the eighteen sources (*gotra*) in a single [psycho-physical] basis (*asraya*) or continuum (*santana*) are called the eighteen components (*dhatu*). Those are ‘places of origin’ (*akara*) which are called ‘sources’ in that instance. Of what are these same [eighteen components,] the eye and so on, the ‘places of origin’? [These are the places of origin for subsequent components] of their own kind, since these are their homogeneous cause.

K23: On the order of the 6 organs:

The five sense organs can only have objects of the present. The mind-object can be past, present or future (according to the Vaibhasika doctrine of *sarvastiva*; others hold that mind-objects are necessarily only of the present moment as well) and also not in time at all (the unconditioned dharmas).

Eye, ear, nose & tongue are only sensitive to derived or secondary matter. Touch is sensitive to the primary elements (see *karika* 10 and 12 above) as well as secondary matter. Regarding these four (eye, ear, nose, tongue): we can see it before we can hear it and smell it before we taste it.

Regarding the order of the organs by their position: eyes are highest, than the ears, the nose, the tongue and finally the body as most of it is below the tongue.

K28 introduces another list of *dhatus*: the 6 elements (*dhatus*): earth, water, fire, wind, space and consciousness. This space element (*dhatu*) is regarded as a conditioned dharma and distinct from the unconditioned *dharma* of space (the Sanskrit for both is *akasa*). This space is the patterns of light and dark formed in the spaces between things (“doors, windows, mouths, noses and so on”). The consciousness element is not consciousness in general but only impure consciousness, because the 6 elements are understood here as providing the support of birth. Pure consciousness is not a support of birth.

Abhidharmakosa Study Materials

Chapter II: *Indriya* (Faculties)

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Basic outline of Chapter II Karika

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K9-22	Inclusion/Subsumption and other exposition in terms of the Indriyas
K23-34	Citta-Samprayukta Dharmas: Mental Factors associated with mind
K35-48	Viprayukta-Samskaras: Mental Factors disassociated from mind
K49-65	Hetu, Phala, Pratyaya: Causes, Results, Conditions
K66-73	Enumeration and succession of cittas

Abhidharmakosa Chapter II: *Indriyas* (Faculties)

Overview: Chapter II continues the analysis of Chapter I in laying out the basic underlying principles of the Abhidharma approach. Chapter II begins with an exposition of the *indriyas* which continues the treatment of traditional teaching categories from Chapter I (which analyzed *skandhas*, *ayatanas* and *dhatu*). After the analysis of the *indriyas* (see below for summary and table), Vasubandhu lays out the dharmas associated and not associated with mind along the lines of the less traditional *Panca-vastuka* (five groups) formulation (this was an later Abhidharma development). To some extent, Chapter I covered the *rupa* (material form) group of dharmas, as well as the mind/consciousness (*citta/vijnana*) group (just 1 dharma). The unconditioned dharmas are treated in both chapter I and II. Chapter II then unfolds the mental dharmas and the dharmas not associated with mind (which comprise the 4th skandha: *samskaras*). By treating the *indriyas* first, Vasubandhu may be trying to give a more sutra-based foundation to the exposition of the *samskaras* before unfolding the later *Panca-vastuka* formulation. After the analysis of the *indriyas* below, there is a study of the 75 dharmas (and some thoughts on the development of “dharma lists”. As the dharmas are not things, but functions or causal forces, Vasubandhu follows up the exposition of the dharmas with a treatment of causality (K48-73, see overview below).

22 *Indriya*

DEFINITION: *Indriya*: literally, “belonging to Indra”, a chief deity. *Indriya* comes to connote supremacy, dominance, control, power and strength. Soothill’s definition of the Chinese: “根 *mūla*, a root, basis, origin; but when meaning an organ of sense, *indriyam*, a 'power', 'faculty of sense, sense, organ of sense'. M.W. A root, or source; that which is capable of producing or growing, as the eye is able to produce knowledge, as faith is able to bring forth good works...”

ABHIDHARMAKOSA DEFINITION: “‘Predominance’ means ‘predominant power.’ The eye is predominant, for (1) it exercises this predominance with regard to the arising of the consciousness that knows visible things, being the common cause of all consciousnesses of visible things, whereas each visible thing merely aids the arising of but one consciousness; (2) the visual consciousness is clear or obscure, active or well, accordingly as the eye is active or weak: now visible things do not exercise a similar influence. The same holds for the other sense organs and their objects.” (AKB II.2)

TRANSLATIONS: *Indriya*: predominating influence, sovereignty, power, organ, faculty, controlling faculty, controlling principle, directive force, function.

PLACE IN ABHIDHARMAKOSA: *Indriya* is the title of the 2nd chapter of the *Abhidharmakosa*. Vasubandhu preserved most of the chapter headings in the *Kosa* from the *Hrdaya* texts, but in this case, he changed it from *Samskara* (formations) to *Indriya* (faculties). In the *Hrdaya* texts, *Indriyas* are treated in Ch VIII, on Sutra, a somewhat miscellaneous collection of teachings. An analysis of the *indriyas* occurs in *karika* 1-22 of chapter II of *Abhidharmakosa*. The presentation of the *indriyas* at this point in the *Kosa* can be seen as flowing out of the analysis of the sense-organs at the end of Ch I. Some commentaries note that the analysis of the *indriyas* takes up the points not addressed in the analysis of the *dhatu*. After the analysis of the *indriyas*, Chapter II then goes into an exposition of the *caitta* (mental factors), the *citta-viprayukta-samskaras* (conditionings disjoined from thought), causality and the succession of mental states. Vasubandhu may have wanted to ground his treatment of *samskara* (*caitta* & *viprayukta*) as well as causality (*hetu*, *pratyaya* & *phala*) in a teaching category based in the sutra literature (AKB I.48: “A Sutra enumerates twenty-two *indriyas*”). The commentaries characterize Chapter I as being concerned with “substance”, Chapter II with “function”. In general terms, Chapter I, in terms of *Skandha*, *Ayatana* and *Dhatu*, can be viewed as a static analysis (what is pure? what is impure?) whereas Chapter II, in terms of *Indriya*, *Samskaras* and Causation, can be viewed as a dynamic synthesis (what defiles? what purifies?).

FIVE SENSATIONS: The classification of the five sensations (which constitute the single dharma of *vedana*) as five distinct *indriyas* may seem out of place when compared to the other faculties included in the 22 *indriya*. A possible rationale for considering each of the five sensations as *indriyas* can be seen particularly in the analysis of the *indriyas* in terms of which realm (*dhatu*) they are included in and how they are abandoned (*heya* – through seeing or meditation or not abandoned).

<i>Indriya</i> – Sanskrit, Chinese (Note: <i>Indriya</i> are used in the early sutras in reference to a number of lists, which are combined with other groups to form the 22 <i>indriyas</i> – see “Teaching Categories” column)	Translation(s) (see definition and translation of the term <i>indriya</i> above)	Chapter II:						Teaching categories (subsumed as dharmas...)	Predominate with regard to:
		Sasrava (S) impure Anasrava (A) pure	Vipaka (V) retribution or not (N) (non-neutral)	Kusala (K) skillful Akusala (A) unskillful Ayyakṛta (N) non-defined	In Kamadhātu (K) In Rupadhātu (R) In Arupadhātu (A)	Abandoned by Seeing (S) Meditation (M) Not Abandoned (N)	How many <i>indriyas</i> (and which <i>indriyas</i>) are possessed when one possesses this <i>indriya</i> ?		
1. <i>cakṣurindriya</i> , 眼根	organ of sight, eye	S	V/N	N	K/R	M	Five: 1,5,6,9,14	6 sensory faculties, organs, bases (6 <i>ayatana</i>)	4 things (beauty, protection, mind, activity)
2. <i>śrotrendriya</i> , 耳根	organ of hearing, ear	S	V/N	N	K/R	M	Five: 2,5,6,9,14		
3. <i>ghrāṇendriya</i> , 鼻根	organ of smell, nose	S	V/N	N	K/R	M	Five: 3,5,6,9,14		
4. <i>jihvendriya</i> , 舌根	organ of taste, tongue	S	V/N	N	K/R	M	Five: 4,5,6,9,14		
5. <i>kāyendriya</i> , 身根	organ of touch, body	S	V/N	N	K/R	M	Four: 5,6,9,14		
6. <i>manaṅdriya</i> , 意根	mental organ, mind	A/S	V/N	K/A/N	K/R/A	S/M/N	Three: 6,9,14		
7. <i>strīndriya</i> , 女根	female organ	S	V/N	N	K	M	Eight: 5-7,9-11,13,14	3 physical faculties (maybe <i>viprayukta-samskaras</i> : sexual organs = <i>sabhagata</i> , life = <i>jivita</i>)	2 things (6: rebirth, dharmas, 7-8: 2 differentiations, 9: arising, prolonging)
8. <i>puruṣendriya</i> , 男根	male organ	S	V/N	N	K	M	Seven: 5,6,8-11,13,14		
9. <i>jīvitendriya</i> , 命根	vital organ, life	S	V	N	K/R/A	M	Three: 6,9,14		
10. <i>duḥkhendriya</i> , 苦根	sensation of displeasure, suffering, pain, bodily	S	V/N	K/A/N	K	M	Seven: 5,6,9-11,13,14	5 feeling or sensation faculties (<i>vedanā</i> , a <i>Mahabhūmika</i>)	Defilement (as the defilements attach to the sensations)
11. <i>sukhendriya</i> , 樂根	sensation of pleasure, bodily	A/S	V/N	K/A/N	K/R	S/M/N	Four: 6,9,11,14		
12. <i>daurmanasyendriya</i> , 憂根	sensation of dissatisfaction, sorrow, mental	S	N	K/A	K	S/M	Eight: 5,6,9-14		
13. <i>saumanasyendriya</i> , 喜根	faculty of sensation of satisfaction, joy, mental	A/S	V/N	K/A/N	K/R	S/M/N	Five: 6,9,11,13,14		
14. <i>upekṣendriya</i> , 捨根	faculty of sensation of indifference, bodily & mental	A/S	V/N	K/A/N	K/R/A	S/M/N	Three: 6,9,14		
15. <i>śraddhendriya</i> , 信根	faculty of faith, confidence	A/S	N	K	K/R/A	M/N	Eight: 4,9,14-19	5 spiritual (or moral) faculties (<i>bala</i>) (17-19 are <i>Mahabhūmikas</i> , 15 & 16 <i>Kusala-mahabhūmikas</i>)	Defilement - “That which prepares for purification”
16. <i>vīryendriya</i> , 精進根	faculty of energy, zeal, enthusiasm	A/S	N	K	K/R/A	M/N	Eight: 4,9,14-19		
17. <i>smṛtīndriya</i> , 念根	faculty of memory, mindfulness	A/S	N	K	K/R/A	M/N	Eight: 4,9,14-19		
18. <i>samādhīndriya</i> , 定根	faculty of absorption, meditation	A/S	N	K	K/R/A	M/N	Eight: 4,9,14-19		
19. <i>prajñendriya</i> , 慧根	faculty of discernment of <i>dharmas</i> , wisdom	A/S	N	K	K/R/A	M/N	Eight: 4,9,14-19		
20. <i>anājñātamājñāsyaṁdriya</i> , 未知當知根	faculty of “I shall come to know the as yet unknown”, of learning [Darsana, Seeing]	A	N	K	n/a	N	Thirteen: 5,6,9-11, 13-20	Final-knowledge (<i>supramundane</i>) faculties. 3 Pure Faculties (K9: these = <i>indriyas</i> 6,11,13-19 above)	Purification (leading to (15-19) and Actualization (20-22) of abandoning the defilements)
21. <i>ājñendriya</i> , 已知根	faculty of knowledge (<i>ajna</i>), of highest knowledge, of having learned [Bhavana, Meditation]	A	N	K	n/a	N	Eleven: 6,9,11, 13-19,21		
22. <i>ājñātādīndriya</i> , 具知根	faculty of one who has already come to know, of perfect knowledge [Asaiksa, Beyond Training]	A	N	K	n/a	N	Eleven: 6,9,11, 13-19,22		

75 Dharmas 七十五法 of the Abhidharmakosa 阿毘達磨俱舍論

<p>Dharmas 法 (factors, efficacies, events, reals, entities, attributes, elemental constructs, qualities, phenomena... distinct types of real forces): #, Sanskrit, Chinese (T1560,T1614), English translations: ° Dhammajoti (in bold) ° Miscellaneous (Jha, Kunsang, Tsering, Batchelor, Patt, Stcherbatsky, DDB, Stalker...) ° <u>Anacker (underlined)</u> ° Haldar (Tohoma font) ° <u>Engle (italics & underlined, from Tibetan)</u> ° BTTS (Courier Font, from Chinese) ° <i>Lusthaus (italics, close to Anacker)</i> ° <i>Guenther/Kawamura (Tohoma italics, from Tibetan)</i> ° <u>Rahula/Boin-Webb (Arial Narrow Underlined)</u></p>	<p>Definition The first word is the translation by Poussin & Pruden (UPPERCASE) (Pruden influenced by Jha). Definition(s) from the <i>Abhidharmakosa</i>: roman numeral = AKB Ch #, and number = <i>karika</i> (verse), including the <i>Bhasya</i>, commentary. (also a few extra translations of some terms...)_Included in brackets are comments, notes and additional definitions from: <u>AVA</u> = <i>Abhidharmavatara</i> by Skandhila, Dhammajoti translation, which covers a very similar set of <i>dharma</i>s from the orthodox Vaibhasika Sarvastivada 5th c. standpoint. <u>PSP</u> = Pancaskandha-Prakarana by Vasubandhu, Engle translation (or Anacker when noted). <u>SAM</u> = Abhidharma-samuccaya by Asanga, Rahula & Boin-Webb translation, a Yogacara text. <i>Bhasya: prajñapti</i> = these 18 dharmas are refuted in the <i>Kosa-Bhasya</i>: Avijnapti in Ch IV, the viprayukta-samskaras (14) and the asamskrtas (3) in Ch II. Rather than being “real” (dravya) forces of causal efficacy, Vasubandhu argues they are merely “designations”(prajñapti). [Basic outline (Roman numerals: Rupa, Citta, etc.): Panca-vastuka, “Five Categories”.]</p>
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Vasubandhu (100 Dharmas Shastra): The first (*rupa*) are supreme, the second (*citta*) interact with the first, the third (*samprayukta*) are shadows manifest by the previous two, the fourth (*viprayukta*) are positions in which the previous three are not found, and the last (*asamskrtas*) are revealed by the previous four.

I. Rupa Dharmas 色法 (Matter, Form, Material Form, Physical Existence, Physical Elements) (11 dharmas)

Rupa, matter, is the five sense organs, five objects, and *avijñapti*. I.9. Also see I.29 for discussion of *rupa* in terms of *pratigha* (“impact”, “struck”) & III.3: *rupa* is that which is susceptible to being struck (*rupana*). [AVA: these dharmas are 11 kinds of derived matter. Derived from 4 primary elements: Earth (*prthivi*), Water (*ap*), Fire (*tejas*) & Air (*vayu*), with specific natures (*svabhava*): solidity (*khara*), humidity (*sneha*), heat (*usnata*) & mobility (*irana*), and perform, respectively, the functions of supporting (*dhrti*), cohesion (*samgraha*), maturation (*pakti*) & extension (*vyuha*). PSP also starts its analysis of the *dharma*s with the elements. See AKB I.12-13. [Guenther: “Our merest sense-experience is a process of Gestaltung or formulation. The translation of *rupa* by Gestalt, which I offer here, avoids the dualism of mind and matter, which does not exist in experience, and experience is the keynote of Buddhism.”]

1. Caksur 眼 (visual faculty, eye (sense)) (1.-5. = 5 indriya 五根 5 organs, faculties)	1. ORGAN OF SIGHT. I.9. Point of support (<i>asraya</i> , <u>basis</u> for a consciousness, conveys sensation), subtle material element (sentient materiality, translucent matter), the atoms which compose the organ of the eye, to begin with, are situated on the pupil of the eye, like cumin flowers. I.44 [PSP: “Clear form that has color as its object.”]
2. Srotra 耳 (auditory faculty, ear)	2. ORGAN OF HEARING. I.9. Point of support, subtle material element, The atoms composing the organ of the ear are situated within the “birch leaf” of the [inner] ear. I.44 [PSP: “Clear form that has sound as its object.”]
3. Ghrana 鼻 (olfactory faculty, nose)	3. ORGAN OF SMELL. I.9. Point of support, subtle material element, The atoms composing the organ of the nose are within the [nasal] cavity, like quills (<i>salaka</i>). I.44 [PSP: “Clear form that has smells as its object.”]
4. Jihva 舌 (gustatory faculty, tongue)	4. ORGAN OF TASTE. I.9. Point of support, subtle material element, The atoms composing the organ of the tongue are [situated] like a half moon. I.44 [PSP: “Clear form that has tastes as its object.”]
5. Kaya 身 (tangible faculty, touch, tactile, body (sense))	5. ORGAN OF TOUCH. I.9. Point of support, subtle material element, The atoms composing the organ of the body are situated [allover] like the body [itself]. I.44 [PSP: “Clear form that has tangible entities as its object.”]
6. Rupa 色 (visual object, sight, forms, visibles) (distinct from the <i>rupa</i> of <i>rupa-skandha</i> , <i>rupa-vastuka</i> , etc. see I.24)	6. VISIBLE MATTER is twofold. I.10 Color and shape, or twenty-fold: 4 primary colors (blue, red, yellow, white), 8 more colors (cloud, smoke, dust, mist, shade, glare, glow, darkness), and 8 shapes (long, short, square, round, high, low, even, uneven). [PSP: “The object of the eye, which is color, shape, and informative [form].”]
7. Sabda 聲 (auditory object, sound) (6.-10. = 5 artha, visaya 五境 5 objects)	7. SOUND is eightfold. I.10. Caused by (1) animate or (2) inanimate beings, (3) articulate speech and (4) non-articulate sound, and in all 4 cases, either agreeable or disagreeable. [PSP: “The object of the ear.”]
8. Gandha 香 (olfactory object, smell)	8. ODOR is fourfold. I.10. Good and bad odors that are either excessive or non-excessive. [PSP: “The object of the nose.”]
9. Rasa 味 (gustatory object, flavors)	9. TASTE is of six types. I.10. Sweet, sour, salty, pungent, bitter, astringent. [PSP: “The object of the tongue.”]
10. Sparstavaya 觸 (tangible object, tangible, touch) (6.-10. = “sense data”)	10. The TANGIBLE is of eleven types. I.10. 4 primary elements (earth/solidity, water/humidity, fire/heat, wind/motion – see above), softness, hardness. weight, lightness, cold, hunger, thirst. [PSP: “The object of the body.”]
11. Avijnapti 無表 (non-informative matter, character (Stcherbatsky), unmanifest, non-indicative, unrevealing, element with no manifestation, <i>Gesture unrevealing of intent</i>)	11. NON-INFORMATIVE. There is a serial continuity also in a person whose mind is distracted, or who is without mind, pure or impure, in dependence on the primary elements: this is called the <i>avijñapti</i> . I.11. Also see exposition on <i>avijnapti</i> in Ch IV. [AVA: “An action which can by itself inform [others] a specific variation in the thought and thought-concomitants [of the doer], is one that is information (<i>vinapti</i>). An action which is of the same species as the informing action – [being also material and an action] – but incapable of [such] an information, is one that is non-information (<i>avijnapti</i>).” PSP (Anacker): “materiality which has arisen from manifest action or meditational concentration: it is invisible and exercises no resistance.” Stcherbatsky: “The vehicle of moral qualities.”] <i>Bhasya: prajñapti IV.3-4 (instead proposes a “transformation of the mental series.”)</i>

II. Citta Dharma 心法 (1 dharma)

12. Citta or Vijnana 心法 (thought, mind, attitude, the mind itself, a moment of consciousness)	1. MIND (<i>citta</i>) & CONSCIOUSNESS (<i>vijnana</i>). Consciousness is the impression relative to each object. I.16. The names mind (<i>citta</i>), spirit (<i>manas</i>), and consciousness (<i>vijnana</i>) designate the same thing. The mind is termed <i>citta</i> because it accumulates (<i>cinoti</i>); it is termed <i>manas</i> because it knows (<i>manute</i>) and it is termed <i>vijnana</i> because it distinguishes its object (<i>alambanam vijnanati</i>). Some say that the mind is termed <i>citta</i> because it is spotted (<i>citta</i>) by good and bad elements; to the extent that it is the support (<i>asrayabhuta</i>) of the mind that follows, it is <i>manas</i> (i.17); and to the extent that it grasps the support through the organ and its object (<i>asritabhuta</i>), it is <i>vijnana</i> . Hence these three names express different meanings, but they designate the same object; in this same way. II.34 [AVA: “The specific cognition, in a general manner, of an object-base such as a visible, etc., [without its particular details], is named consciousness (<i>vijnana</i>)... which apprehend visible and other objects only generally.” (Mental factors apprehend particular characteristics.)] PSP (Anacker): “It is awareness of an object-of-consciousness, visible, etc.” Corresponds to 1 mind & 5 sense consciousnesses and manas.]
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III. Citta-Samprayukta Dharmas (46 Caitta in 6 groups) (Associated (Intimately Combining) with Mind) 心所有法

The mind and its mental states “have a support”, “have an object”, “have an aspect”, and are “associated” in five ways. The mind and its mental states “have a support” because they rely on the organs (organ of sight, etc., mental organ); “have an object” (*salambana*, i.34) or “a subject of consciousness,” because they grasp their “sphere;” “have an aspect,” because they take form according to their object; and are “associated,” that is, similar and united, because they are similar to one another and are not separated from each other... The mind and its mental states are associated by reason of five equalities or identities, identity of support (*asraya*), of object (*alambana*), of aspect (*akara*), of time (*kala*), and equality in the number of *dravyas*. That is: the mental states (sensation, etc.) and the mind are associated (1-3) because they have the same support, the same object, and the same aspect; (4) because they are

simultaneous; and (5) because, in this association, each type is represented by only one individual substance (*dravya*): in any given moment there can be only one mind produced; to this one, unique mind there is found associated one sensation, one idea, or one mental state of each type (see ii.53c-d). II.34 [5 identities or equalities. See also II.53. *Caitta*: factors of mind, mental states, mental derivatives, concomitants of mind. *Ye-shes rGyal-mtshan*: "To be aware of the mere facticity and haecceity of an object is mind, and, on the basis of this objective reference, to become involved with the object by way of other specific functions is said to be the operation of mental events." *AKB II.51*: "The companions of the mind are: the mental states... From the point of view of time, of result, etc., and of goodness, etc." They are termed "companions of mind" from the point of view of time because "they have the same arising, the same duration, and the same destruction as does the mind; they are of the same time period as the mind. When we say 'the same arising . . .', we understand the word 'same' in the sense of concomitance: the companions arise, last, and perish at the same time as does the mind; but their arising is distinct." In terms of result: "The companions have the same result (*purusakaraphala* & *visamyogaphala*), the same *vipaka*, and the same *nisyanda* as the mind: 'same' indicates identity." In terms of goodness: "The companions are good, bad, or neutral, like the mind which they accompany."

i. Mahabhumikas 大地法 (Universals, Great Grounds, Omnipresent, General) (10 dharmas):

Bhumi or sphere signifies "place of origin." The place of origin of a *dharma* is the *bhumi* of this *dharma*. The "great sphere" or *mahabhumi* is so called because it is the sphere, the place of origin, of great *dharmas* (that is, of *dharmas* of great extension, that are found everywhere). The *dharmas* that are inherent in the *mahabhumi* are called *mahabhūmika*, that is, the *dharmas* that are always found in all minds. II.23

How do we know that these ten mental states, distinct in nature, coexist in one and the same mind? Subtle, unquestionably, are the specific characteristics of the mind and its mental states. One discerns them, only with difficulty even when one is content to consider each of the mental states as developing in a homogeneous series; how much more so when one envisions them in the (psychological) moment (*ksana*) in which they all exist. If the differences of the taste of vegetables, tastes that we know through a material organ, are difficult to distinguish, how much more so is this true with non-material *dharmas* that are perceived through the mental consciousness. II.24. (Sautrantikas object to simultaneous arising of mental states: "Sensation, for example, exists in all the *bhumis*, as too ideas, volition, etc.: but this does not mean that every mental state includes all these *dharmas*, sensation, etc." III.32. See more below)

13. Vedana 受 (sensation, feeling, feeling-tone)	1. SENSATION is painful impression, etc. The aggregate of feeling (<i>vedana-skandha</i>) comprises three types of affect: pleasure (<i>sukha</i>), suffering (<i>duhkha</i>), and neither-suffering-nor-pleasure (<i>aduhkhasukha</i>). Again, that [aggregate] can be divided into six groups of feeling (<i>vedana-kaya</i>): from feeling born of eye-contact through feeling born of mind-contact. I.14. <i>Vedana</i> is the threefold sensation, pleasant, painful, and neither-painful-nor-pleasant. II.24 See also II.7-8. [AVA: "They are named sensation because they are the cause of craving (<i>trnsa</i>)."]
14. Cetana 思 (volition, intention, will, conscious effort, motivation, directionality of mind)	2. VOLITION. <i>Cetana</i> is that which conditions, informs, and shapes the mind (<i>cittabhisamskara</i>). II.24 (The chief <i>Samskara</i> (see I.15).) Also, IV.1: The variety of the world arises from action (<i>karma</i>). It is volition (<i>cetana</i>) and that which is produced through volition. Volition is mental action: it gives rise to two actions, bodily and vocal action. [AVA: "Volition is that which renders thought [karmically] creative – it is mental <i>karma</i> . This is also to say that it moves forth the thought. It is differentiated into three kinds: wholesome, unwholesome and non-defined." PSP: "the shaping of consciousness in relation to that which is good, bad, or neither; and it is activity of the mind." SAM: "Its function consists of directing the mind to the domain of favorable (<i>kusala</i>), unfavorable (<i>akusala</i>) or neutral (<i>avyakrta</i>) activities."]
15. Samjna 想 (ideation, cognitions, discernment, discrimination, idea, notion, perception, conception, associative-thinking, conceptualization)	3. IDEATION. This is the aggregate of ideas, namely the apprehension (determination) of "marks" (<i>nimitta</i>) such as blue or yellow, long or short, female or male, friend or enemy, and so on. I.14. <i>Samjna</i> is... that which grasps the marks (male, female, etc.) of an object (ii.34b-d). II.24 [AVA: "This is that which comprehends, by combining conceptually the appearance (<i>nimitta</i>), name (<i>nama</i>) and the signified (<i>artha</i>) [of a <i>dharma</i>]... It is the cause of reasoning (<i>vitarka</i>) and investigation (<i>vicara</i>)." PSP: "three types: limited, great, and immeasurable."]
16. Chanda 欲 (predilection, wish, zest, aspiration, desire, interest, will)	4. DESIRE FOR ACTION. <i>Chanda</i> is the desire for action. II.24 [AVA: "Predilection is the liking for an undertaking. It accords with vigor." PSP: "The desire for an object that has been thought about." Anacker: "desire towards a range of events of which there is consciousness." SAM: "It is the will-to-do which is in direct relation to the desired object."]
17. Sparsa 觸, 触 (contact, touch, sensory contact, rapport) (Guenther's translation: "the totality of a given situation")	5. CONTACT. <i>Sparsa</i> is the state of contact arisen out of the encounter of the organ, the object and the consciousness; in other words, the <i>dharma</i> by virtue of which the organ, the object, and the consciousness are as if they were touching one another. II.24. See also III.30 (being non-physical, they don't actually "touch") [AVA: "Contact is that which is born of the coming together of the faculty, the object and the consciousness, and which enables thought to come in contact with the object. It has the characteristic of enlivening the thought-concomitants." PSP: "The determination that occurs upon the convergence of three."]
18. Mati (=prajna) 慧 (understanding, intelligence, intellect, discriminating, knowledge, cognizance, wisdom, judgement, discernment, appreciative discrimination)	6. DISCERNMENT. <i>Prajna</i> , which the <i>karika</i> designates under the name of <i>mati</i> , is discernment of the <i>dharmas</i> (i.2). II.24. Includes <i>amoha</i> , one of the 3 <i>kusala-mulas</i> (roots of good), see also VI.15: What is <i>prajna</i> ? The Blessed One said that it is the foundation of mindfulness. Also VII.1 <i>prajna</i> in relation to patience, seeing, knowledge, view. [The 5 <i>anusayas</i> which are wrong view (<i>drsti</i>) are defiled understanding (<i>klista-prajna</i>). PSP: "Discrimination with respect to that same object, whether it is generated correctly, incorrectly, or otherwise." As <i>amoha</i> : PSP: "The antidote to ignorance – [that is to say,] the correct understanding of things as they truly are."]
19. Smrti 念 (mindfulness, memory, recollection, inspection)	7. MEMORY. <i>Smrti</i> is non-failing with regard to the object; a <i>dharma</i> by virtue of which the mind does not forget the object, by virtue of which it cherishes it in order to so express it. II.24 [AVA: "Mindfulness is that which enables thought to remember an object clearly, i.e. not to forget what has been done, is now being done, or will be done in the future." PSP: "avoidance of inattentiveness toward a familiar object."]
20. Manaskara 作意 (mental application, mental engagement, attraction, attention, egocentric demanding)	8. ACT OF ATTENTION, <i>Manaskara</i> is the modification (<i>abhoga</i>) of the mind; in other words, "to bend" or "to apply" the mind towards an object. II.24 [AVA: "that which alerts thought i.e. it directs thought towards an object. It is also the holding in thought of an object that has earlier been experienced." PSP (Anacker): "Entering into done by a <i>citta</i> ." SAM: "mental tenacity. Its function consists of keeping the mind on the object."]
21. Adhimoksha 勝解 (resolve, determination, appreciation, belief, approbation, conviction, resolution, confident resolve)	9. APPROVAL. <i>Adhimukti</i> is approval. II.24 [AVA: Resolve is the affirmation with regard to an object, i.e. it enables one to be free from diffidence with regard to an object perceived." PSP: "The certitude that an object about which a determination has been made exists in just that manner." Anacker: "holding to certainty." SAM: "It is the action of remaining [fixed] on an object chosen by choice." Dhatukaya: "When the <i>caittas</i> are born, they all approve the object and that is <i>adhimoksa</i> ." Guenther/Kawamura: <i>intensified interest which stays with its object.</i>]
22. Samadhi 定, 三摩地 (concentration, stabilization, one-pointedness of mind, meditation)	10. ABSORPTION or CONCENTRATION. <i>Samadhi</i> is the unity of the object with the mind (<i>cittaiikagrata</i>): (<i>agra=alambana</i> , i.33); this is the <i>dharma</i> by virtue of which the mind, in an uninterrupted series, remains on an object (viii.1). II.24 [AVA: "Concentration is that which causes thought to be focused on an object."] <i>Bhasya</i> : VIII.1: "[Sautrantikas: minds which have the same object constitute <i>samadhi</i> : <i>samadhi</i> does not exist separately."]

ii. Kusala-mahabhumikas 善大地法 (Skillful Universals, Wholesomes, Virtuous Great Grounds) (10 dharmas):

The "sphere" of the good *dharmas* of great extension is termed *kusalamahabhumi*. The mental states that arise from this sphere are termed *kusala-mahabhūmikas*: the *dharmas* that are found in all good minds. II.25. [Universally good mental factors present in every favorable or skillful moment of mind.]

23. Sraddha 信 (faith , confidence, belief, <i>confidence-trust</i> , <i>trust</i>)	1. FAITH. Faith is clarification of the mind. According to another opinion, it is adherence to the doctrine of the results of actions (vi.78b), to the Three Precious Ones (vi.73c), and to the Truths. II.25 [AVA: "Faith is that which causes clarification of thought with regard to its object. It is named faith on account of being receptivity based on direct realization to the Three Jewels, the cause-effect relationship and the existence [of the <i>dharmas</i>]. It is a <i>dharma</i> which removes mental turbidity." PSP: "Belief, aspiration, or clarity of mind toward karma, the [Four Noble] truths, and the [Three] Jewels." Anacker: "firm conviction, desire & serenity towards action..."]
24. Apramada 不放逸 (diligence , conscientiousness, self-control, heedfulness, <i>unread of blame</i> , vigilance, <i>mindfulness</i> , non-laxness, <i>carefulness</i> , <i>concern</i>)	2. DILIGENCE. Diligence is <i>bhavana</i> , that is, the taking possession of, and the cultivation of good <i>dharmas</i> ... Diligence is application to good <i>dharmas</i> ...diligence is the guarding of the mind. II.25. [PSP: "The antidote to lack of mindfulness – [that is to say,] the abandoning of nonvirtuous entities together with the cultivating of those virtuous entities that are their antidotes, on the basis of the mental factors ranging from avoidance of attachment to effort."] (acquiring and preserving good qualities) (exertion)
25. Prasrabdhi 輕安 (calm , pliancy, confidence, suppleness, <i>tranquility</i> , quietude, <i>agility</i> , light-ease, <i>serenity</i> , <i>alertness</i>)	3. APTITUDE. <i>Prasrabdhi</i> is the <i>dharma</i> through which the mind is clever, light, and apt. II.25 [AVA: "Calm is the aptitude of the mind. It is opposed to torpor." PSP: "fitness of body and mind." SAM: "It is maneuverability (<i>karmanyata</i>) [or pliability] of the body and mind acquired by relaxing the rigidity (<i>dausthulya</i>) of the body and mind. Its function consists of removing every obstruction."] (mental dexterity, dexterity of thought)
26. Upekṣa 行捨 (equanimity , indifference, renunciation)	4. INDIFFERENCE. Equanimity, is mental indifference, the <i>dharma</i> by which the mind remains equal, even, free from modification. II.25 [AVA: "Equanimity with regard to the aversion to the untrue and the inclination towards the true. By the force of this, the thought neither inclines towards nor turns away from the true and the untrue [respectively], abiding in equilibrium, as a scale in perfect balance." PSP: "Evenness of mind, inactivity of mind, effortlessness of mind."]
27. Hri 慚 (modesty , conscience, bashfulness, shame, embarrassment, shame in internal sense, <i>inner shame</i> , <i>self-respect</i>)	5. RESPECT. a) Respect, veneration, fearful submission, b) Modesty. II.32 [Hri & <i>Apatrapya</i> : the "Guardians of the World." The absence of these two dharmas (<i>Ahri</i> & <i>Anapatrapya</i>) define <i>akusala</i> cittas. AVA: "Modesty is that which conforms to the proper. It is produced on account of the dominant influence of oneself and of the Dharma. It is a mental freedom opposed to the emanation of craving." SAM: "shame at doing wrong to oneself."]
28. Apatrapya 愧 (shame , fear of sin, consideration for others, <i>unread of blame</i> , shame in external sense, <i>abashment</i> , <i>embarrassment</i> , <i>decorum</i> , <i>modesty</i>)	6. FEAR. a) Fear of the consequence of transgression, b) Respect for humans. II.32 [AVA: "Shame has the cultivation of virtues as its precondition. It being opposed to the emanation of delusion, one [possessing it] scorns at lowly <i>dharmas</i> . By virtue of this, one dreads evil." PSP: "Embarrassment about objectionable acts for reasons relating to the world," and Hri is "Embarrassment about objectionable acts for reasons relating oneself or the Dharma" SAM: "shame at doing wrong because of another person."]
29. Aloḥha 無貪 (non-greed , absence or lack of greed, detachments, <i>avoidance of attachment</i> , <i>non-attachment</i>)	7. ABSENCE-OF-DESIRE. II.25 [One of the 3 <i>kusala-mulas</i> (roots of good – roots because: "They are wholesome in their specific nature, and are also productive of other wholesome <i>dharmas</i> " –AVA) Generosity. PSP: "The antidote to attachment – [that is to say,] dissatisfaction and freedom from acquisitiveness."](desirelessness)
30. Adveṣa 無瞋 (non-hatred , non-ill-will, non-aggression, <i>avoidance of hatred</i> , absence of anger, <i>lack of hatred</i>)	8. ABSENCE-OF-HATRED (<i>adveṣa</i> , iv.8). II.25 [(One of the 3 <i>kusala-mulas</i> (roots of good), see IV.69). Absence-of-delusion (<i>amoha</i>), the third root of good, is "discernment," <i>prajna</i> , by nature, already named among the <i>mahabhūmikas</i> . PSP: "The antidote to hatred – [that is to say,] loving-kindness."] (lack of antipathy)
31. Avihimsa 不害 (harmlessness , attitude of non-harming, non-injury, <i>avoidance of harm</i> , <i>non-violence</i>)	9. NON-VIOLENCE is non-cruelty. II.25 [AVA: "Harmlessness is the mental goodness. By the force of this, one does not harm others, and becomes averse to the harmful activities in which others indulge." PSP: "The antidote to harmfulness – [that is to say,] compassion."] (non-harmfulness)
32. Virya 精進, 勤 (vigor , enthusiasm, persevering effort, zeal, <i>effort</i> , <i>diligence</i>)	10. ENERGY is endurance of the mind. II.25 [AVA: "Vigor has the nature of being energetic in the production and cessation, [respectively], of the wholesome and unwholesome <i>dharmas</i> . That is, it goads the thought of those sunk in the mire of transmigration to get out quickly." PSP: "exertion of the mind toward virtue."] (courage)

iii. Klesā-mahabhūmikas (Defiled universals, Fundamental/Major/Basic Afflictions, Great Grounds of Afflictions) (6 dharmas):

The sphere of the *mahaklesadharmas* is termed *mahaklesabhūmi*. The mental states that belong to this sphere, that is, the mental states that exist in all defiled minds, are *klesamāhābhūmikas*. II.26 (Sthcherbatsky: Universally obscured elements present in every unfavorable citta, "not always absolutely bad; they may sometimes be indifferent (*avyakṛta*) for the progress towards Final Deliverance, but they are nevertheless, 'obscured' (*nivṛta = klista*)")

33. Moha 無明, 癡 (delusion , folly, ignorance, bewilderment, absence of proper knowledge, stupidity, <i>confusion</i> , <i>lack of intrinsic awareness</i>)	1. ERROR is ignorance (iii.29), non-knowledge, non-clarity. II.26. <i>Avidyā</i> is a separate entity (<i>dharma</i>), the opposite of <i>vidyā</i> or knowledge, like a non-friend, the untrue, etc. III.28. [One of the 10 <i>anusayas</i> (as <i>avidya</i>), one of the 3 <i>akusala-mula</i> (roots of evil, as <i>mudi</i> , all delusion), Ch V, also see IV.68. Being associated with all the <i>klesas</i> , ignorance is associated with the five sensations. AVA: "Nescience in the three spheres. It is characterized by non-discernment...like a blind man."]
34. Pramada 逸, 放逸 (non-diligence , non-conscientiousness, heedlessness, negligence, absence of diligence, <i>lack of vigilance</i> , laxness, <i>carelessness</i>)	2. NON-DILIGENCE the opposite of diligence, is the non-taking possession of and the non-cultivation of good <i>dharmas</i> . II.26 [AVA: "It is the inability to guard thought." PSP: "causes one to engage in activities of body, speech, or mind inattentively." Anacker: "any non-guarding of citta from afflictions, and non-cultivation of the beneficial, which comes about by being linked with greed, hostility, confusion, or sloth." SAM: "non-development of the good due to craving, hatred and delusion associated with idleness."](<i>unconcern</i> , <i>indolence</i>)
35. Kausidya 懈怠, 怠 (slackness , sloth, indolence, absence of energy, passive-ty, laziness, <i>lethargic negligence</i>)	3. IDLENESS is the opposite of energy. II.26 [PSP: "the mind's lack of exertion toward virtue; the antithesis of effort." Anacker: "a lack of enthusiasm towards the beneficial in a citta, and is that which is not in accord with vigor." SAM: "lack of mental effort caused by the pleasures of sleep and rest."](<i>heaviness</i> , <i>clumsiness</i>)
36. Asraddhya 不信 (lack of faith or <i>trust</i> , non-faith, non-belief, faithlessness)	4. DISBELIEF is the opposite of faith. II.26 [AVA: "Faithlessness is non-clarity of thought." PSP: "lack of belief and lack of clarity of mind toward karma and its results, the [Four Noble] Truths and the [Three] Jewels." Anacker: "lack of trust in a citta, which is not in accord with faith, toward action and its results, etc."]
37. Styana 放逸 (torpor , absence of aptitude, <i>mental fogginess</i> , <i>gloominess</i>)	5. TORPOR is the opposite of aptitude (vii.1ld). II.26 [AVA: "It is the heaviness [of the mind and body]." PSP: "Unfitness and immobility of the mind" Anacker: "[and]thickheadedness."(depression, <i>Rahula/Boin-Webb</i> : <i>inertia</i> , <i>lethargy</i>)
38. Auddhatya 惛沈, 掉擧 (restlessness , absence of quietude or serenity)	6. DISSIPATION is non-calmness of the mind (vii.1ld). II.26 [PSP: "Lack of calmness in the mind." SAM: "It is mental disquiet in him who pursues a pleasant object."](<i>excitability</i> , <i>excitedness</i> , addiction to desire, <i>ebullience</i>)

iv. Akusala-mahabhūmikas 不善 (Unskillful universals, (Major, Basic) Unwholesomes, Non-virtuous Great Grounds) (2 dharmas): These two <i>dharmas</i> ...are always found in bad minds. Consequently they are called <i>akusala-mahabhūmikas</i> . II.26 (Universally “bad” elements)	
39. Ahrikyā 無慚 (non-modesty , lack of respect, lack of conscience, disrespect, immodesty, irreverence, lack of shame, <i>shamelessness</i> , <u>lack of self-respect</u>)	1. DISRESPECT is lack of veneration...the lack of fearful submission with regard to the qualities (<i>maitri</i> , <i>karuṇa</i> , etc.) of oneself and others, and with regard to persons endowed with these qualities, is <i>ahrikyā</i> ; <i>ahri</i> is a mental <i>dharma</i> opposed to respect. II.32 According to other Masters, <i>ahrikyā</i> is the absence of shame <i>vis-a-vis</i> oneself, in the commission of a transgression; <i>anapatrpyā</i> is the absence of shame <i>vis-a-vis</i> others. [PSP: “Lack of embarrassment about objectionable acts for reasons relating to oneself.”] (non-shame)
40. Anapatrpyā 無愧 (shamelessness , inconsideration for others, imprudence, <u>lack of dread of blame</u> , <i>absence of abashment</i> , lack of remorse, <i>of pro-priety</i> , <u>of modesty</u> , <i>non-embarrassment</i>)	2. ABSENCE OF FEAR. The <i>dharma</i> that causes a person not to see the unpleasant consequences of his transgressions. “Transgressions” are what are scorned by good persons. “Unpleasant consequences” are called in the <i>Karika bhaya</i> or fear, because these unpleasant consequences engender fear. The condition of the person who does not see the consequences of transgression—the <i>dharma</i> that produces this condition,—is <i>anapatrpyā</i> or <i>atrāpa</i> . II.32 [PSP: “Lack of embarrassment about objectionable acts for reasons relating to others.”]
v. Parittaklesa-bhūmikas 小煩惱地法 (Defilements of Restricted Scope, Derivative or Minor Afflictions) (10 dharmas): They are called this because they have <i>parittaklesas</i> for their spheres. <i>Parittaklesa</i> , “small defilement,” means <i>avidyā</i> or ignorance (iii.28c-d) in an isolated state, not associated with lust, etc (<i>kevala aveniki avidyā</i> , v.14). II.27 (10 lesser evils, illusions, temptations, vicious elements of limited occurrence)	
41. Krodhā 忿 (anger , fury, belligerence, wrath, <i>indignation</i>)	1. ANGER is irritation of the mind with respect to living beings and to things (<i>sattva & asattva</i>), an irritation distinct from that of regret, anger or hostility. V.48 [PSP: “Animosity of mind toward a current source of harm that has become evident.” Anacker: “tormented volition of citta which all of a sudden becomes intent on doing harm.” SAM: “Not subsequently abandoning the intention of revenge, which also forms a part of repugnance.”]
42. Upanahā 恨 (enmity , vengeance, breaking friendship, <u>malice</u> , grudge, <i>resentment</i> , hatred, <i>rancor</i>)	2. ENMITY is aversion. V.49-50 [AVA: “the harboring of hatred within and not letting go of it, which results from the repeated thinking over of the objects of anger.” PSP: “Adherence to enmity.” Anacker: “taking hold of hostility.”]
43. Sathya 諂 (dissimulation , trickery, fraudulence, perfidy, deception, hypocrisy, flattery, <i>guile</i> , <i>dishonesty</i>)	3. DISSIMULATION. Double-dealing or crookedness of mind causes one not to say things as one should, not to deny when one should, or to explain something in a confused manner. V.49-50 [PSP: “A deviousness of mind that adopts a means of concealing one’s faults.” Anacker: “deceitfulness of citta [to make secret one’s flaws].”]
44. Irsyā 嫉 (jealousy , <i>envy</i>)	4. JEALOUSY. Envy or mental dissatisfaction concerns the prosperity of another. V.47-48. [AVA: “that by virtue of which the mind becomes unable to bear the excellences of others.” PSP: “The complete vexation of mind at another’s success.” Anacker: “agitation of citta at the attainments of another.”]
45. Pradaśā 惱 (depraved opinionatedness , obstinacy, envious rivalry, <i>spite</i> , <i>rage</i> , <i>verbal</i> <i>maliciousness</i> , <i>malice</i>)	5. STUBBORNNESS. Esteeming evil is that which causes one not to accept remonstrances. V.49-50 [AVA: “Clinging to various reproachable things, as a result of which one would not accept any rightful admonition.” PSP: “Acrimony [expressed] through heated words.” Anacker: “being enslaved by unpleasant speech.”] (vexation)
46. Mraṅksā 覆 (concealment , pretense, ingratitude, <i>dissembling</i> , covering, <i>slyness-concealment</i>)	6. HYPOCRISY is hiding one’s faults. V.48 [AVA: “hiding one’s own evil.” Lusthaus translation of <i>mraṅksā</i> : “Resist recognizing own faults.” PSP: “Concealment of objectionable acts.” Anacker: “unwillingness to recognize one’s own faults.”]
47. Matsaryā 慳 (avarice , parsimony, possessiveness, jealousy, stinginess, miserliness, <i>selfishness</i>)	7. GREED. Avarice is “tenacity” (<i>agraha</i>) of the mind, which is opposed to either spiritual or material giving. V.47-48 [AVA: “that which causes the mind to be hoarding with regard to one’s own belongings and wealth. ‘What belongs to me must not go to others.’” PSP: “Acquisitiveness of mind that opposes generosity.”]
48. Māyā 誑 (deceptiveness , duplicity, trick, wile, <i>deceit</i> , <i>illusion</i>)	8. THE SPIRIT OF DECEPTION. Cheating is the <i>dharma</i> that causes one to delude another. V.49-50 [PSP: “The displaying of something that is untrue [in order to] deceive others.” SAM: “It is a display of false virtues by him who is set on gains and honors.”]
49. Mada 憍 (pride , boast, self-infatuation, self-admiration, complacency, haughtiness, <i>conceit</i> , <i>mental inflation</i> , <u>self-satisfaction</u>)	9. PRIDE-INTOXICATION is the abolition of the mind of one who is enamored with his own qualities. II.33 The drunkenness of pride. V.49-50. [AVA: “Pride has the nature of being arrogant and caring for no-one, which results from an attachment to one’s own physical appearance, strength, lineage, purity of precept, learning and eloquence, etc.” PSP: “delight of someone who is infatuated with [his or her] own well-being.” SAM: “joyful contentment arising from health, youth, or a sign of longevity or of any intoxicating advantage”]
50. Vihimsā 害 (harmfulness , menacing, ill-will, injuriousness, cruelty, <i>malice</i>)	10. THE SPIRIT OF VIOLENCE. Hostility is what is translated into deeds and words harmful to another. V.49-50 [PSP: “[The impulse to do] injury to sentient beings.” SAM: “It is cruelty, lack of compassion or love.”]
vi. Aniyata 不定 (Indeterminates, Irregulars, Unfixed, Variables) (8 dharmas): There are other mental states that are indeterminate, <i>aniyata</i> , which are sometimes associated with a good mind, and sometimes with a bad or a neutral mind. II.27-28. (can enter into various combinations, changable)	
51. Kaukrtyā 惡作, 悔 (remorse , repentance, contrition, worry, <i>regret</i>)	1. REGRET relative to an error. When is regret good? When it is relative to a good action omitted or to a bad action accomplished. It is bad when it is relative to a bad action omitted or to a good action accomplished. II.28. [PSP: “The mind’s sense of remorse.” Anacker: “a piercing sensation in manas.” SAM: “mental repentance.”]
52. Middhā 睡眠, 眠 (sleep , sleepiness, absent-mindedness, dreamy state, languor, drowsiness, <i>torpor</i>)	2. APATHY. Languor is a compression of the mind which renders it incapable of commanding the body. Languor can be good, bad, or neutral. V.47-48 (II.30) [AVA: “the inability to sustain the psycho-physical series.” PSP: “The uncontrolled contraction of the mind’s activity.” SAM: “mental contraction which is part of delusion because of a certain cause of languor, be it favorable (<i>kusala</i>), unfavorable (<i>akusala</i>) or neutral.”]
53. Vitarka 尋 (reasoning , searching-state, investigating, discursive reflection, (general) examination, <i>initial mental application</i> , <i>selectiveness</i>)	3. VITARKA. The gross state of the mind. Grossness of mind. II.33 [AVA: “Reasoning has the characteristic of causing thought to be gross with regard to an object. It is also named discriminative reflection. Struck by the wind of ideation, it operates in a gross manner.” PSP: “a form of mental discourse that investigates; and a particular type of wisdom and volition that is coarseness of mind.” Anacker: “a discourse of inquiry by manas...an indistinct state of citta.” SAM: “mental debating (<i>manojalpa</i>) which seeks.”] (<i>deliberation</i>)
54. Vicāra 伺 (investigation , fixing-state, sustained application of mind, precise analysis, judgment, discerning, <i>reflection</i> , <i>[subsequent] discursive thought</i> , <i>discursiveness</i> , <i>deliberation</i>)	4. VICARA. The subtle state of the mind. Subtlety of mind. II.33 [AVA: “Investigation has the characteristic of causing thought to be subtle. It is this <i>dharma</i> which serves as the cause that accords with the operation of mental consciousness on its object.” PSP: “It is a form of mental discourse that examines [an object] closely. It is like [the previous mental factor, except that it is] a fineness of mind.” Anacker: “A discourse of examination by manas...a more precise state of citta.” SAM: “mental debating which reflects.”] (analysis)
55. Raga 貪 (greed , covetousness, incli-	5. LUST is associated with pleasure and satisfaction. V.55. (Mentioned in II.29) [One of the 10 <i>anusayas</i> , one of the 3 <i>akusala-mūla</i> (roots of evil), Ch V, also see IV.68. No clearly delineated definition in AKB? Aniyata as it

nation, <i>desire</i> , <i>appropriational intent</i> , (<i>cupidity-attachment</i> , <i>craving</i> , passion)	can function in meditation? AVA : “greed (<i>raga</i>) for sensual pleasure.” PSP : “Strong affection for, and attachment to, the five grasping heaps.” Anacker: “adherence to any fixed intent in appropriating aggregates.”]
56. Pratigha 嗔 (hostility , hate, antipathy, animosity, repugnance, anger, <i>aversion</i>)	6. HOSTILITY. Hatred is associated with displeasure and dissatisfaction, for lust and hatred have respectively happiness and dejection for their aspect. V.55 (Mentioned in II.29) [One of the 10 <i>anusayas</i> , one of the 3 <i>akusala-mula</i> (roots of evil), Ch V, also see IV.68 No clearly delineated definition in AKB? Aniyata because it can function in meditation? AVA : “It is named hostility as it is characterized by the delight in harming and not being benevolent to sentient beings.” Anacker: “tormented volition towards sentient beings.”]
57. Mana 慢 (conceit , pride, self-importance, pretension, egoism, <i>arrogance</i>)	7. PRIDE. <i>Mana</i> , the error of pride, is arrogance. II.33[One of the 10 <i>anusayas</i> , Ch V. AVA : “It is characterized by mental elevation when one compares one’s own virtues with those of others.” In AKB Ch V, Sknadhila and PSP , 7 (and sometimes also 9) types of mana, pride or conceit, are discussed in detail: ordinary pride, extraordinary pride, extreme pride, exaggerated pride, pride of inferiority, wrong pride, ignorant pride. SAM: It is exaltation of the mind which rests on the idea of self.”]
58. Vicikitsa 疑 (doubt , afflicted indecision, ambivalence, two-mindedness, uncertainty doubting turn of mind, <i>indecision</i> , <i>skepticism</i>)	8. DOUBT. He understands the two thesis; he doubts [which is true]. V.32 (Mentioned in II.29) [One of the 10 <i>anusayas</i> , Ch V. Not clearly delineated definition in AKB? AVA : “That which causes hesitation in the mind with regard to the Four Noble Truths. It is like [a man] being undecided when confronted with an inter-section or a straw-man. [In the first case he is uncertain as to which is the right way to take; in the second case, he is uncertain – when seeing from afar or in darkness – as to whether it is a real man or simply a straw-man.]”]
IV. Citta-Viprayukta-Samskara Dharmas 心不相應行法 (Not Associated with Mind, Disjoined) (14 dharmas)	
These <i>dharmas</i> are not associated with the mind; they are not of the nature of <i>rupa</i> or physical matter; they are included within the <i>samskaraskandha</i> : they are called the <i>cittaviprayukta samskaras</i> , (1) because they are disjoined from the mind, and (2) because, being non-material, they resemble the mind. II.35 AKA: Non-concurrent Formations, Dharmas Disassociated from Mind, Dharma Not Interactive with Mind, Non-associated Compositional Factors, etc.	
59. Prapti 得 (acquisition , possession, obtainment, collection, attainment, achievement, conditioning, cessation [<i>karmic</i>] <i>accrual</i> , <i>obtaining</i>)	PRAPTI. <i>Prapti</i> is acquisition and possession... When a conditioned <i>dharma</i> “falls into the personal series,” there is <i>prapti</i> or <i>aprapti</i> of this <i>dharma</i> ...Prapti is: “cause of the arising of the <i>dharmas</i> ” or “origin of the condition of beings” or “special state of the person”. II.36 [AVA : “the cause which permits the affirmation: ‘One is in possession of a certain <i>dharma</i> ...’ pure, impure and non-defined [<i>dharmas</i>].” PSP (Anacker): “It is being connected with something attained.” SAM: “a designation (<i>prajnapati</i>) indicating the increase and diminution of favorable (<i>kusala</i>) & unfavorable things.”] Bhasya: prajnapati II.36 (instead proposes a theory of seeds (bija).)
60. Aprapti 非得 (non-acquisition , non-possession, dispossession, non-obtainment, non-achievement, deconditioning, [<i>karmic</i>] <i>divestment</i>)	APRAPTI. <i>Prapti</i> and <i>aprapti</i> are in opposition: everything that is susceptible of <i>prapti</i> is also susceptible of <i>aprapti</i> .II.36 [AVA : “All non-acquisitions are of the non-veiled-non-defined nature only.”] Bhasya: prajnapati II.40 (“the state of Prthagjana is a series in which the dharmas of the Aryans have not arisen.”)
61. Nikaya-sabhaga 同分, 眾(衆)同分 (group-homogeneity , similar class, communionship, human commonality, <i>taking part in an organism</i> , likeness, <i>class affiliation</i> , generic similarity, <i>commonality of species</i> , <i>similarity of types</i>)	GENRE. <i>Sabhāgatā</i> (“genre” or sameness of class designation) is that which causes resemblances between living beings... A <i>dharma</i> by virtue of which living beings, as well as the <i>dharmas</i> “that fall into the series of living beings”, have resemblance between them. General: found in all being. Particular: differentiations according to sphere (<i>dhatu</i>), stage (<i>bhu</i>), realm (<i>gati</i>), womb, caste, sex, etc. II.41 [AVA : “The cause for the similarities in striving and inclination among sentient beings.” PSP (Anacker): “any close interrelationship of bodily parts as regards sentient beings.” SAM: “a designation indicating the resemblance of individualities of different beings among the various types of beings.”] Bhasya: prajnapati (no need to substantialize similarities.)
62. Asamjnika 無想, 無想果 (ideationlessness , no-thought, [state of] non-perception, non-discrimination, <i>having no conception</i> , reward of no-thought, <i>realm of Thoughtless beings</i>)	NON-CONSCIOUSNESS is that which, among the Non-conscious Ones, arrest the mind and its mental states... By this <i>dharma</i> , the mind and future <i>dharmas</i> are, for a certain time, hindered from being produced and do not have the power to arise. It is retribution. II.41 [PSP : “a result of the state of composure without conception (<i>asamjni-samapatti</i>); and the cessation of inconstant minds and mental factors of a being who has been born among the deities who lack conception.”] (fruit in thoughtless heaven) Bhasya: prajnapati (see below)
63. Asamjni-samapatti 無想定 (ideationless attainment , perceptionless serenity, thought-less ecstasy, absorption without discrimination, <i>attainment without cognitions</i> (or of <i>non-perception</i> or of <i>thoughtlessness</i>), <i>state of composure without conception</i> , no-thought <i>samadhi</i>)	NON-CONSCIOUS ABSORPTION. (Like <i>asamjnika</i>): it is a <i>dharma</i> that arrests the mind and its mental states. It is an absorption entered from the 4 th dhyana. As it is mistaken for deliverance, “The Aryans consider this absorption as a precipice, a calamity, and do not value entering it.” II.42 [PSP : “cessation of inconstant minds and mental factors (non-stable events) that is preceded by a form of attention that conceives of deliverance.”] (non-thought concentration) Bhasya: prajnapati (“What is called ‘absorption’ is simply the non-existence of the mind for a certain period of time; not a thing in and of itself (dravyadharmas), but a ‘thing of designation’.” [The argument is also extended with regard to <i>asamjnika</i> (non-consciousness) & <i>nirodha-samapatti</i>.] II.44)
64. Nirodha-samapatti 滅盡定 (cessation attainment , annihilation trance, serenity of cessation, <i>attainment of cessation</i> , <i>state of composure that is a cessation</i> , concentration or <i>samadhi</i> of extinction)	ABSORPTION OF EXTINCTION. (Like <i>asamjnika</i>): it is a <i>dharma</i> that arrests the mind and its mental states. It is an absorption entered from the 4 th <i>Arupya-dhyana</i> (neither-conception-nor-non-conception), regarded as tranquility or stillness (not as deliverance) and practiced by the Aryans. II.43 [PSP : “cessation of inconstant minds and mental factors (non-stable events), as well as a portion of the constant minds (more stable events), that is preceded by a form of attention that conceives of abiding [in a state of ease].”] (absorption of cessation) Bhasya: prajnapati (above)
65. Jivitendriya 命根 (vital faculty , life-force, force of life-duration, life-faculty, vitality)	LIFE. <i>Jivita</i> is life (<i>āyus</i>) (The <i>ayus</i> of the three spheres of existence). The support of warmth and consciousness... a cause of the duration of the series, named <i>ayus</i> . II.45 [AVA : “projected by previous karma, serving as the cause for the uninterrupted series of the six entrances (<i>ayatana</i>) [of the human personality], and forming the basis for the designation (<i>prajnapati</i>) of the four births and the five planes of existence... it is also called the life-principle (<i>ayus</i>).” PSP (Anacker): “It is, as regards any events taking part in an organism, any continuity, for a certain time, of motivating dispositions which have been projected by past action.”] Bhasya: prajnapati (1. Warmth & consciousness are simply retribution, 2. Rather, it is like a seed which places a certain power in the sprout to grow, 3. There can be premature death – not solely from the exhaustion of jivita.)
66. Jati-laksana 生相 (production-characteristic , arising, origination, origin, existence, <i>birth</i>)	ARISING produces or causes to produce conditioned things. II.45 [AVA : “When <i>dharmas</i> are produced, there is a force of internal cause which makes them achieve their specific functions.” PSP : “The origination of previously nonexistent formations in relation to a class affiliate.”] Bhasya: prajnapati (“Arising, duration, etc., are not entities, separate things in and of themselves... in fact, the production of the moment, its aging, and its disappearance, are not the objects of consciousness; whatever is not the object of consciousness cannot be a mark... [rather] production or arising is the fact that the series begins; disappearance or impermanence is

	<i>the end or cessation of the series; duration is the series continuing from its beginning until its end; evolution or old age is the modification of the continuous series, the difference between its successive states.”</i>
67. Sthiti-laksana 住相 (duration-characteristic, subsistence, stability, abiding, growth, dwelling, continuity/abiding)	DURATION stabilizes them (conditioned <i>dharmas</i>) or causes them to last. II.45 [AVA: “The cause which enables [a <i>dharma</i>] to stay temporarily, so as to be able to project a distinct fruit, is named the duration-characteristic.” PSP: “The uninterrupted succession of their continuum in relation to that.” Anacker: “the serial propagation in the stream of those like that.”] <i>Bhasya: prajñapti (see above)</i>
68. Jara-laksana 異相, 老相 (deterioration-characteristic, decrepitude, change, changing, death, aging/decay)	OLD AGE makes them (conditioned <i>dharmas</i>) deteriorate. II.45 [AVA: “Deterioration is that which impairs [a <i>dharma</i> ’s] efficacy of projecting fruit, rendering it incapable of further projecting another distinct fruit.” PSP: “The modification of their continuum in relation to that.” Anacker: “an alteration in the stratum of those like that.”] <i>Bhasya: prajñapti (see above)</i>
69. Anityata-laksana 滅相, 無常相 (impermanence-characteristic, extinction, disappearance, destruction)	IMPERMANENCE destroys them. II.45 [AVA: “Impermanence is that which causes a present <i>dharma</i> , whose activity having been impaired [by the deterioration-characteristic] to enter into the past.” PSP: “The destruction of their continuum in relation to that.” Anacker: “discontinuity in the stream.”] <i>Bhasya: prajñapti (see above)</i>
70. Nama-kaya 名身 (words, category of names, name and form, collection of words (or names), nomenclature, bodies of nouns, ‘Name’ body, word-group) (force imparting significance to words)	NAMAKAYA. Collections of <i>saṃjñās</i> . “Name” or “word” is understood as “that which causes ideas to arise,” for example the words “warmth,” “sound,” “odor,” etc. [<i>Kaya</i> or “body” means “collection”] II.47 [PSP: “The expressions [that describe] the essences of entities.” Anacker: “denotations for the own-beings of events.”] (group of stems) <i>Bhasya: prajñapti (“Are not words, phrases, and phonemes (nāman, pada, vyanjana) ‘voice’ (vac) by nature, and consequently ‘sound’ (śabda)? Hence they form part of the rupaskandha; they are not saṃskaras disassociated from the mind as the Sarvastivādins believe.”)</i>
71. Pada-kaya 句身 (phrases, category of words, formation of phrases, collection of phrases (or assertions), vocabulary, bodies of sentences, ‘Predicate’ body, phrase-group, groups of words)	PADAKAYA. Collections of <i>vākyas</i> : a) “Phrase” is understood as <i>vakya</i> , a discourse, a phrase allowing the development necessary for a complete sentence, for example the stanza, “Impermanent are the <i>saṃskaras</i> . . .” b) that which causes one to comprehend the different modalities of activity, quality, and time which concern a certain person: for example, he cooks, he reads, he goes; it is black, yellow, or red; he cooks, he will cook, or he cooked. II.47 [PSP: “The expressions [that describe] the distinguishing characteristics of entities.” Anacker: “denotations for the particularities of events.”] <i>Bhasya: prajñapti (see above)</i>
72. Vyanjana-kaya 文身 (syllables, formation of syllables, category of letters, collection of syllables, alphabet, syllable group, bodies of phonemes, groups of consonants, Utterance’ body,) (force imparting significance to articulate sounds)	VYANJANAKAYA. Collections of <i>aśaras</i> . . . or phoneme (<i>varṇa</i>), vowels and consonants, for example, <i>a, d</i> . . . (<i>ka, kha, ga, gha</i> . . .) II.47 [AVA: “Words, phrases and syllables are those which are produced with the support of speech, and which causes the understanding [in each case] the respective signified . . . producing in others a comprehension of the signified to be illuminated.” PSP: “they are what allow both of them to become manifest. They are also the [basic] sounds [of spoken language], because meanings are communicated on the basis of names and assertions. Moreover, they are ‘phonemes’ because they cannot be replaced by any alternative form.” Anacker: “actual sound through which the other two are disclosed.”] <i>Bhasya: prajñapti (above)</i>
V. Asamskrta Dharmas 無為法 (Unconditioned, Unconstructed, Non-phenomenal, Non-created) (3 dharmas):	
A) The unconditioned has neither cause nor result. II.55. B) <i>Samskrta</i> , conditioned, is explained etymologically as “that which has been created (<i>kṛta</i>) by causes in union and combination.” There is no <i>dharma</i> which is engendered by a single cause (II.64). I.7. C) These four <i>dharmas</i> , arising, old age, duration, and impermanence, are the characteristics of conditioned things . . . a <i>dharma</i> in which they are not found is unconditioned . . . the unconditioned lasts eternally in its own nature. II.45. (immutable, eternal) [Note: I – IV above are <i>Samskrta Dharmas</i> – conditioned, constructed, phenomenal, created.]	
73. Pratisamkhyā-nirodha 擇滅 (cessation through deliberation (or contemplation), extinction through intellectual power, cessation occasioned by analysis, analytic cessation, extinction attained by selection, cessation through understanding, cessation attained with acquired knowledge)	PRATISAMKHYĀNIRODHA is disjunction . . . (Conscious) disjunction (<i>visamyoga</i> , ii.57d) from the impure <i>dharmas</i> is <i>pratisamkhyānirodha</i> (ii.55) [or Nirvana]. <i>Pratisamkhyāna</i> or <i>pratisamkhyā</i> signifies a certain pure <i>prajña</i> , the comprehension of the Truths. The “extinction” of which one takes possession by this <i>prajña</i> is called <i>pratisamkhyānirodha</i> . . . Each [disjunction occurs] separately . . . The objects of “disjunction” are as numerous as the objects of “junction.” I.6. Also II.55: [The Sarvastivādins:] This <i>dharma</i> , in its nature, is real, but indescribable; only the Aryans “realize” it internally, each for himself. It is only possible to indicate its general characteristics, by saying that there is a real entity (<i>dravya</i>), distinct from others, which is good and eternal, and which receives the name of <i>pratisamkhyānirodha</i> , and which is also called disconnection or <i>visamyoga</i> . (more in II.55) [Nirvana. AVA: “The absolute annihilation of all unsatisfactoriness . . . that which causes the non-production of unsatisfactoriness.” PSP: “cessation that is a separation; and it is the permanent non-arising of the heaps that is related to an antidote to the mental afflictions.”] <i>Bhasya: prajñapti II.55 (“Pratisamkhyānirodha or Nirvana is—when both the defilements already produced and the existence already produced are destroyed—the absence of any other defilements or any other existence, and that by reason of the force of the consciousness.” That is, nirvana is basically the non-arising of defilements, the absence of seeds for future defilements. “This non-existent thing is the most distinguished of all non-existent things.” “The Bhikṣu . . . through the possession of the Path, has obtained a personality contrary to the defilements, and contrary to a new existence. This is why the Sutra says that he has obtained Nirvana.”)</i>
74. Apratisamkhyā-nirodha 非擇滅 (cessation independent of deliberation (or not through contemplation), nonanalytic cessation, extinction which is unselected (or through lack of a productive cause), cessation without understanding, cessation attained without acquired knowledge)	APRATISAMKHYĀNIRODHA. A different type of extinction, which consists of the absolute hindering of arising. It is so called because it is obtained, not by the comprehension of the Truths, but by the insufficiency of the causes of arising. I.6 [AVA: “absolutely obstructs the production of a future <i>dharma</i> . It is acquired simply by the deficiency in the conditions, not through deliberation.” PSP: “cessation that is not a separation; and it is the permanent non-arising of the heaps that is unrelated to an antidote to the mental afflictions.” Anacker: “any non-separation from cessation without antidotes to afflictions figuring in.” SAM: “It is cessation which is not disjunction.”] <i>Bhasya: prajñapti II.55 (“When, independent of the force of consciousness and by reason of the mere absence of causes there is an absence of arising dharmas, this is what is called apratisamkhyānirodha.”)</i>
75. Akāśa 空, 虛空 (space, ether, empty space, spatiality)	SPACE is “that which does not hinder.” Space has for its nature not hindering matter which, in fact, takes place freely in space; and also of not being hindered by matter, for space is not displaced by matter. I.5 Note: distinguish from the space-element, which is conditioned: Cavities are called the space element; it is, one says, light and darkness. I.28 [AVA: “accommodating resistant things . . . if it were non-existent, there ought not to be the production of resistant things, since there would be nothing to accommodate them.” PSP: “A place for form.” SAM: “It is the absence of matter (<i>rūpa</i>), because the latter permits the manifestation of all kinds of activities.”] <i>Bhasya: prajñapti II.55 (“Space is solely the absence of any tangible thing.”)</i>

Development of “Dharma lists”

The *Skandhas*, *Ayatanas* and *Dhatas* can be seen as precedents for the formulation of a list of *dharmas*. In the Sarvastivada, the *Pancavastuka* (5 categories) developed to better accommodate the distinctions of the formations associated (*samprayukta*) and disassociated (*viprayukta*) from mind as well the unconditioned (*asamskrta*). These categories were developed considerably by the Abhidharmikas. Almost all of the terms in the lists of dharmas can be traced to Sutra/Sutta sources. There is one notable sutra source for the notion of an assemblage of mental states associated with mind:

Majjhima Nikaya 111 Anupada Sutta: One by One as They Occurred. In this Sutta, the Buddha states:

“During half a month, bhikkhus, Sariputra had insight into states one by one as they occurred. Now Sariputra’s insight into states one by one as they occurred was this:

“Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, Sariputra entered upon and abided in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

“And the states in the first jhana – the applied thought, the sustained thought, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus: ‘So indeed, these states, not having been, come into being; having been, they vanish.’ Regarding these states, he abided unattracted, unrepelled, independent, detached, free, disassociated, with a mind rid of barriers...”

This same formula is then repeated as Sariputra ascends the 4 *rupa* and 4 *arupa-jhanas*, as well as a state here defined as beyond the 4th *arupa-jhana*, “cessation of perception and feeling”, contemplating at each point the arising and perishing of the mental states.

Traditionally, Sariputra is closely linked to Abhidharma. In this Sutta, the discernment of the mental states occurs in highly developed meditation states.

Canonical Abhidharma texts include proto-types of a list of dharmas. The Dhammasangani (Pali Abhidhamma) enumerates the mental states associated with kusala, akusala and avyakrta minds. The lists included in this text incorporate a number of Sutta teachings and makes no attempt at avoiding repeated instances of one dharma. Here is the enumeration of mental states in a good mind:

Sense (phassa) impression (5 factors): phassa (contact), vedana (feeling), sanna (perception), cetana (volition), citta (consciousness)

Absorption (jhana) (5 factors): vitakka (thought-conception), vicara (discursive thinking), piti (interest), sukha (pleasure), ekaggata (one-pointedness)

Faculties (indriya) (8 factors): saddha (faith), viriya (energy), sati (mindfulness), samadhi (concentration), panna (wisdom), mano (mind), somanassa (joy), jivita (vitality)

Path (magga) Factors (5 factors): sammā (right): view (ditthi), sankappa (thought), vayarna (effort), sati (mindfulness), samadhi (concentration)

Powers (bala) (7 factors): saddha (faith), viriya (energy), sati (mindfulness), samadhi (concentration), panna (wisdom), hri (moral shame), otappa (fear of blame)

Wholesome Roots (kusala-mula) (3 factors): alobha (non-greed), adosa (non-hatred), amoha (non-delusion)

Ways of Action (kusala-kamma-patha) (3 factors): anabhijjha (non-covetousness), avyapada (non-ill-will), sammā-dhitti (right view)

Guardians of the World (lokapala) (2 factors): hri (moral shame), otappa (fear of blame)

Six Pairs of Wholesome (yugalaka) (12 factors): kaya-passaddhi (tranquillity of cetasikas), citta-passaddhi (tranquillity of mind), kaya-lahuta (lightness of cetasikas), citta-lahuta (lightness of citta), kaya-muduta (pliancy of cetasikas), citta-muduta (pliancy of citta), kaya-kammannata (wieldiness of cetasikas), citta-kammannata (wieldiness of citta), kaya-pagunnata (proficiency of cetasikas), citta-pagunnata (proficiency of citta), kaya-ujukata (uprightness of cetasika), citta-ujukata (uprightness of citta)

Helpers (upakaraka) (2 factors): sati (mindfulness), sampajanna (mental clarity)

Pairwise Combination (yuganaddha) (2 factors): samatha (calm), vipassana (insight)

Last Dyad (pitthi-duka) (2 factors): paggaha (exertion), avikkhepa (undistractedness)

Supplementary (ye-va-panaka) (9 factors): chanda (intention), adhimokkha (decision), manasikara (attention), ttramajjhata (equanimity), karuna (compassion), mudita (sympathetic joy), vaci-duccarita virati (abstinence from wrong speech), kava-duccarita virati (abstinence from wrong action), ajiva-duccarita virati (abstinence from wrong livelihood)

Nyayaponika Thera argues that the repetition of terms above is actually a key aspect of the vision of mental functioning offered in the Dhammasangani: In a given moment, a dharma may have multiple functions corresponding to its multiple spheres of relation which correspond to groups of factors of which the factor is a member. The sub-groups signify sets of internal relations within the same moment of consciousness, each of which can have a variety of external relations, and relations to this, past and future cittas.

There are also prototypes in the canonical Sarvastivada texts. The Dhatukaya includes the following enumeration of dharmas:

Maha-bhumikas (basic states) (10): vedana (sensation), samjna (notion), cetana (volition), sparsa (contact), manaskara (attention), chanda (desire), adhimoksa (approbation), smrti (mindfulness), samadhi (concentration), prajna (discernment).

Klesa-maha-bhumika (basic defilements) (10): asraddhya (lack of faith), kausidya (idleness), musita-smrti (forgetfulness), viksepa (distractedness), avidya (ignorance), asamprajanya (non-discernment), ayoniomanaskara (wrong attention), mithyadhimoksa (false resolve), audhatya (restlessness), pramada (carelessness)

Paritta-klesa-bhumika (minor defilements) (10): krodha (anger), upanaha (enmity), mraksa (hypocrisy), pradasa (vexation), irsyā (envy), matsarya (avarice), sathya (disimulation), maya (deceit), mada (pride), vihimsa (harmfulness).

Klesa (defilements) (5): kama-raga (sensuous attachment), rupa-raga (attachment to material existence), arupa-raga (attachment to immaterial existence), dvesa (hatred), vicikitsa (doubt)

Driti (views) (5): satkaya-drsti (personality belief), antagraha-drsti (extreme views of nihilism & eternalism), mithya-drsti (wrong view), drsti-paramarsa (attachment to views), silavrataparamarsa (wrong view of rules & rites)

Sparsa (contact) (5): pratigha-sparsa (contact by sensorial reaction), adhivacana-sparsa (verbal or mental contact), vidya-sparsa (contact by knowledge), avidya-sparsa (contact by ignorance), na-vidya-navidya-sparsa (contact by neither-knowledge-nor-non-knowledge)

Indriya (faculties) (5): sukkha (pleasure), dukkha (pain), saurmanasya (satisfaction), daurmanasya (dissatisfaction), upekka (indifference)

Dharmas (5): vitarka (reasoning), vicara (investigation), vijnana (consciousness), ahrikyā (absence of shame), anapatrapya (absence of fear of blame)

Kaya (6 groups of 6): vijnana-kaya (6 groups of consciousnesses: visual, auditory, olfactory, gustatory, tangible, mental), sparsa-kaya (6 groups of contacts, visual, etc.), vedana-kaya (6 feelings), samjna-kaya (6 notions), cetana-kaya (6 volitions), trsna-kaya (6 cravings)

Tendencies to abstraction led to elimination of repetitions in such enumerations, by establishing the dharmas as basic categories which subsume or include (samgraha) a range of intensity and quality (for example, musita-smṛti (forgetfulness, mindlessness) is nothing but defiled smṛti, viksepa is defiled samādhi, asamprajanya is defiled prajna, etc). Additionally, the list above from the Dhātukaya and other early lists did not contain explicit enumerations of kusala (skillful) dharmas which became standard in the later formulations. Definitions of the dharmas became more refined. Lists of dharmas were developed in a number of the early non-Mahayana schools of Buddhism. The Mahasamghika incorporated a larger number of unconditioned factors (including dependent co-arising). The Lokottaravāda taught that only the unconditioned factors are real.

Vasubandhu does not actually present an explicit enumeration of the 75 dharmas in the Abhidharmakosa. The presentation of these dharmas is distributed in Chapters I and II (Ch I includes the rupa dharmas (I), citta dharma (II) and the āsmakṛta dharmas (V), Ch II includes the samprayukta (associated, III) and viprayukta (disassociated, IV) dharmas). Pu-guang (7th c), a disciple of the great scholar and translator Xuanzang, appears to be responsible for abstracting the 75 dharmas from the Kosa. The 75 dharmas represent Pu-guang's distillation of Vasubandhu's presentation of the Sarvastivādin system. The Sarvastivādin master Skandhila (in Abhidharmavāta, Entry into Abhidharma) enumerates what may be considered a more orthodox presentation of the Sarvastivāda dharmas.

Skandhila includes two dharmas not enumerated in the 75 dharmas: pramodya or rati (delight) and nirveda or arati (disgust). Skandhila also employs traditional teaching categories in his exposition (avoiding the abstraction of the Panca-vastuka), structuring his work around the 5 skandhas and the unconditioned dharmas. He includes the 3 roots of wholesomeness whereas in the 75 dharma system, non-greed & non-hatred are kusala-maha-bhumikas, but non-delusion is subsumed under mati/prajna (a maha-bhumika). Skandhila also includes the 3 roots of unwholesomeness (aksuala-mula) and extensive enumeration of defilements including (as does AKB Ch V): samyojana (9 fetters), bandhana (9 bondages), anusaya (7, 10 & 98 proclivities), klesa (defilements), upaklesa (10 secondary defilements), paryavasthana (10 envelopments), asrava (3 outflows), ogha (4 floods), yoga (4 yokes), upadana (4 clings), kayagrantha (4 bodily ties), nivarana (5 hindrances).

The lists of dharmas are the product of extended analysis but in this process the abstract presentation could be deceptive (the map is not the territory). It is often not clear as to why certain dharmas are included and others not. The four great elements, for example, appear on some lists and not on others. It seems clear that the early lists were somewhat open-ended. But in later efforts at a comprehensive presentation, covering all cases, this sense was lost. There are a few expressions in the Kosa which suggest that these lists were not closed (for example, in II.36 the list of viprayukta-samskara-dharmas ends with an "etc."/"and others of this type"). The dharma lists came to represent a quick way of summarizing what a particular school regarded as real (and not real). Vasubandhu did not feel drawn to an explicit enumeration. He was perhaps more drawn to how the dharmas relate, how they are studied, how they function in cyclic suffering and liberation.

Mipham Rinpoche considered the lists open-ended: "With these mental states are mainly stated the distinctions of the general mind bases and the virtuous and negative mental states. It should be understood, however, that there are a tremendous number of different kinds, such as sadness and elation, difficulty and ease, patience and impatience, and so forth, which result from the different kinds of grasping patterns apprehension, perception and so on." Master Hua states (in his commentary on the 100 Dharmas of Vasubandhu): "There aren't just one hundred dharmas; there are 660 dharmas. But actually there aren't just 660 dharmas; there are really 84,000 dharmas." Geshe Tashi Tsering proposes a number of mental states that can be added to the traditional categories of afflictions (glory-seeking, power lust, obsession, fear of loss, hopelessness, guilt, self-hatred, grief, low self-esteem, depression, prejudice, loneliness, etc.) and wholesome factors (friendliness, optimism, altruism, etc.). Guenther is especially critical of the "numerical dogmatism" of the dharma lists, "It has been unfortunate that a number should have been taken as absolute, as it initially must have been only meant as some indeterminate number, and although the various schools adopted various numbers, by insisting on their absolute number of factors they set themselves an artificial barrier which hampered further progress... The Sautrantika must be credited with not caring for a rigidly numerical schema." Enumeration was a common device in early Buddhism perhaps primarily serving a mnemonic function. The numerical lists developed, however, into artificial and arbitrary limitations to further investigation of topics in general and toward a rigidly defined system in terms of the enumeration of dharmas. Guenther adds, "Whatever the defects of numerical limitations may be, since they so easily induce us to believe that a static-mechanistic model and quantitative aspects will suffice to account for all organismic activity, they should not be allowed to make us forget the Buddhist conception of universal flux."

The 75 dharma system may represent the presentation in the Kosa, but the Bhasya refutes the existence of 18 of these dharmas (as noted above: *Bhasya: Prajnatpi*). Vasubandhu while presenting the Sarvastivādin system, a beautifully coherent and internally consistent approach to understanding the world and liberation, is not confined by the substantialistic tendencies of that system, and its approach to a comprehensive description.

In general, we see in the 75 Dharmas, much more emphasis on psychological phenomena than on physical, in keeping with the practical function of the formulation in a tradition that emphasizes the primacy of mind in its analysis of the basic human problem and its resolution. Also, the 75 Dharmas include an extensive taxonomy of defilements. The Sarvastivādin approach to liberation is to some extent a set of stages defined in terms of the abandoning or elimination of defilements.

The Sautrantika objects to the simultaneity of the *caitta* (mental factors). AKB II.32 quotes a Sutra from the Samyuktagama: "By reason of the eye and visible things there arises visual consciousness; the coming together of the three is contact; together there arises (*sahajaba*) sensation, ideas, volition." However, Sautrantikas note: "the word 'together' (*saha*) is used, not only to indicate simultaneity, but also to indicate immediate succession... [The Sarvastivadins:] But the Sutra (from the Madhyama) says, 'The *dharmas* of sensation, ideas, volition, and consciousness are mixed; they are not separate.' 'Mixed' signifies 'arisen together.' From this Sutra we conclude that there are no consciousnesses, sensations, ideas or volitions which are not simultaneous... Sautrantika response: "The question is thus posed whether sensation, volition and ideas are called mixed because they have the same object—which is our opinion—or because they are simultaneous, as you say." This is the Sautrantika stance, but from later writings such as the Panca-Skandha-Prakarana and the Thirty Verses, it would appear that Vasubandhu did not subscribe to this Sautrantika position. These texts identify 5 mental factors present in every mind, etc. (see below).

82 dharmas from the Theravada text, Abhidharmatta-sangaha by Anuruddha (10th-11th c.) (I-IV: 4 ultimate realities):

I. MIND (CITTA) (1): Anuruddha analyzes 89 (or 121) cittas, defined in terms of all the possible combinations of cetasika which accompany them.

II. MENTAL FACTORS (CETASIKA) (52): **ETHICALLY VARIABLES (ANNASAMANA)** (13): **I. Universals (Saddharana)** (7): 1. phassa (contact), 2. vedana (feeling) 3. sanna (perception), 4. cetana (volition), 5. ekaggata (one-pointedness) 6. jivitindriya (life faculty), 7. manasikara (attention); **II. Occasionals (pakinnaka)** (6): 8. vitakka (applied thinking), 9. vicara (sustained thinking), 10. adhimokkha (determination), 11. viriya (energy), 12. piti (enthusiasm), 13. chanda (zeal)

UNWHOLESOME FACTORS (AKUSALA CETASIKAS) (14): **I. Unwholesome Universals** (4): 14. moha (ignorance), 15. ahirika (shamelessness), 16. anottappa (recklessness), 17. uddhaca (restlessness); **II. Unwholesome Occasionals** (10): 18. lobha (greed), 19. ditthi (wrong view), 20. mana (conceit), 21. dosa (aversion), 22. issa (envy), 23. macchhariya (stinginess), 24. kukkucca (regret), 25. thina (sloth), 26. middha (torpor), 27. vicikiccha (doubt)

BEAUTIFUL FACTORS (SOBHANA) (25): **I. Beautiful Universals** (19): 28. saddha (confidence), 29. sati (mindfulness), 30. hiri (moral shame), 31. ottappa (fear of blame), 32. alobha (non-attachment), 33. adosa (non-aversion), 34. tatramajjhata (equanimity), 35. kaya-passaddhi (tranquillity of body), 36. citta-passaddhi (tranquillity of mind), 37. kaya-lahuta (lightness of cetasikas), 38. citta-lahuta (lightness of citta), 39. kaya-muduta (pliancy of cetasikas), 40. citta-muduta (pliancy of citta), 41. kaya-kammannata (wieldiness of cetasikas), 42. citta-kammannata (wieldiness of citta), 43. kaya-pagunnata (proficiency of cetasikas), 44. citta-pagunnata (proficiency of citta), 45. kaya-ujukata (uprightness of cetasika), 46. citta-ujukata (uprightness of citta); **II. Abstainances** (3): 47. vaci-duccarita virati (abstinence from wrong speech), 48. kaya-duccarita virati (abstinence from wrong action), 49. ajiva-duccarita virati (abstinence from wrong livelihood); **III. Illimitables**: 50. karuna (compassion), 51. mudita (sympathetic joy); **IV. Non-delusion**: 52. panna (understanding)

III. MATTER (RUPA) (28): **CONCRETELY PRODUCED (NIPPANNA)** (18): **I. Great Essentials (mahabhuta)**: 1. Pathavidhatu (earth element), 2. apodhatu (water element), 3. tejodhatu (fire element), 4. vayodhatu (air element); [the remaining rupas are derived (upadaya):] **II. Sensitive Phenomena**: 5. cakkhu (eye-sensitivity), 6. sotam (ear-sensitivity), 7. ghanam (nose-sensitivity), 8. jivha (tongue-sensitivity), 9. kayo (body-sensitivity); **III. Objective Phenomena**: 10. rupam (visible form), 11. saddo (sound), 12. gandho (smell), 13. raso (taste); **IV. Sexual Phenomena**: 14. itthattam (femininity), 15. purisattam (masculinity); **V. Heart Phenomenon**: 16. Hadaya-vatthu (heart-base); **VI. Life Phenomenon**: 17. jivitindriya (life faculty); **VII. Nutritional Phenomenon**: 18. kabalikaro (edible food).

NON-CONCRETE (ANIPPANNA) (10): **VIII. Limiting Phenomenon**: 19. space element; **IX. Communicating Phenomenon**: 20. bodily intimation, 21. vocal intimation; **X. Mutable Phenomenon**: 22. lightness, 23. malleability, 24. wieldiness; **XI. Characteristics of Matter**: 25. production, 26. continuity, 27. decay, 28. impermanence.

IV. NIBBANA (1): to be blown out, to be extinguished (the defilements). Final Deliverance. Twofold: with and without remainder

Note: Although there is clearly much overlap between the Theravada enumerations of dharmas and the Sarvastivadin, there are a number of differences. For this reason, Theravadin sources are not included in the translation study or definitions of the 75 dharmas above. Tibetan Yogacara translations are included as the Yogacara formulations are based on the Sanskrit tradition of the Sarvastivadins. Also – for more on dharmas, definition, etc. see the section on Dharma Theory in the Introductory materials.

Comparison with Sarvastivada 75 dharmas: the Abhidharmatta-sangaha includes an extensive analysis of the possible sets of mental states that can include each citta; the analysis of unwholesome factors is not as extensive while the study wholesome factors is expanded to include the “6 pairs” (35-46); does not include the category of “dharmas disassociated from mind” but many of these dharmas have correlates placed in concretely produced & non-concrete rupa; there is only one unconditioned dharma (rather than 3): nibbana.

Related Enumerations of Dharmas

The Panca-Skandhaka-Prakarana (PSP), A Discussion of the Five Aggregates, is an explication of the dharmas by Vasubandhu that seems to lie somewhere between the 75 dharmas of the Abhidharmakosa and Vasubandhu’s later Yogacara enumerations of the dharmas (see below). Translations: Stefan Anacker in Seven Works of Vasubandhu & Artemus Engle in The Inner Science of Buddhist Practice.

I. MATERIALITY (RUPA) (15 dharmas):

a) **The 4 elements** (see Chapter I Study of the 5 Skandhas)

b) **That which is derived from the 4 elements**: 5 organs, 5 objects and avijnapti (as dharmas #1-11 in the Table above)

II. SENSATION (VEDANA): as dharma #13 above.

III. CONCEPTION (SAMJNA): as dharma #15 above.

IV. FORMATIONS (SAMSKARA):

ASSOCIATED WITH MIND (51 dharmas):

a) **5 universals**: contact (#17), attention (#20), sensation (#13), conception (#15), volition (#14)

b) **5 limited to a particular object**: aspiration (#16), resolve (#21), recollection (#19), concentration (#22), discernment (#18)

c) **11 virtuous**: faith (#23), respect (#27), fear (#28), non-greed (#39), non-hatred (#30), non-delusion (subsumed under prajna (#18)), effort (#32), aptitude (#25), diligence (#24), equanimity (#26), non-violence (#31).

d) **6 root mental afflictions**: desire (#55), hatred (#56), pride (#57), ignorance (#33), views (under prajna (#18)), doubt (#58).

e) **20 secondary afflictions**: anger (#41), enmity (#42), dissimulation (#43), stubbornness (#45), envy (#44), greed (#47), hypocrisy (#46), deceptiveness (#48), pride (#49), violence (#50), disrespect (#39), absence of fear (#40), torpor (#37), dissipation (#38), disbelief (#36), idleness (#35), non-diligence (#34), forgetfulness, distraction, lack of awareness (these last 3 are not in the 75 dharmas).

f) **4 indeterminate**: regret (#51), sleep (#52), reasoning (#53), investigation (#54).

NOT ASSOCIATED WITH MIND (14 dharmas): acquisition (#59), non-conscious absorption (#63), absorption of extinction (#64), non-consciousness (#62), vital faculty (#65), group homogeneity (#61), arising (#66), duration (#67), old-age (#68), impermanence (#69), words (#70), phrases (#71), syllables (#72), quality (or state) of being an ordinary being (not included in the 75 dharmas (but see Ch II, K40 where it is discussed with non-possession (#60)), a person who has not acquired the way.)

V. CONSCIOUSNESS (VIJNANA): as awareness of the object, it is as consciousness (#12), but as the storehouse consciousness (alaya-vijnana), it is not included in the 75 dharmas. (2 dharmas.)

(VI. UNCONDITIONED (ASAMSKRITA): These are not included in the 5 skandhas (which only encompass conditioned dharmas) but are included in the analysis of the 12 ayatanas (4 dharmas):

space (#75), cessation through deliberation (#73), cessation not through deliberation (#74), suchness (not in the 75 dharmas).

This list of 86 dharmas differs from the list of 75 dharmas in the following ways:

- The analysis of rupa includes the 4 elements and the explicit distinction of the primary elements and derived matter (also see below)
- Rather than 10 universals, there are two groups: 5 universals & 5 particular
- There is one additional virtuous dharma: non-delusion.
- The analysis of the defilements is quite different: the 6 root afflictions includes 1 of the defiled universals, 4 of the indeterminates, and 1 dharma (views) not included explicitly in the list of 75 dharmas.
- The category of secondary defilements is expanded from 10 dharmas to 20, by including the 2 unskillful universals, 5 defiled universals, and 3 dharmas not included in the list of 75 dharmas:
 - muṣitasmr̥tītā*: forgetfulness, confused memory
 - asamprajanya*: lack of awareness, inattentiveness, non-alertness
 - viksepa*: distraction, desultoriness [distraction has sub-categories: 3-fold: towards the outer, the inner, & status, and 6-fold: inherent, external, internal, to a sign, rigid, and attentive.]
- There are only 4, rather than 8 indeterminates.
- The dharmas not associated with mind does not include non-possession but does include the quality of being an ordinary person.
- Consciousness also includes the storehouse consciousness.
- There is one additional unconditioned dharma: suchness or thusness or as-it-is-ness.

Differences between the great elements and derived matter according to the Sarvastivada school (from Dhammajoti):

GREAT ELEMENTS (MAHABHUTA)	DERIVED MATTER (BHAUTIKA)
Invisible	Visible
Resistant	Resistant or non-resistant
with-outflow	with outflow or outflow-free
non-defined	skillful, unskillful, or non-defined
neither-trainee-nor-non-trainee	nature of trainee, non-trainee or neither
abandonable through cultivation	abandonable through cultivation or not to be abandoned
subsumed under 1st & 2nd truths	subsumed under 1st, 2nd and 4th truths
without retribution	with-retribution or without
non-defiled	defiled or non-defiled
not karma	may or may not be karma

“Thus, the characteristics of the Great Elements differ in innumerable ways from those of the derived matter.” (MVS)

The 100 Dharmas (next page), from a text attributed to Vasubandhu, is quite similar to the list from the PSP. They include identical classifications of the 51 dharmas associated with mind (this same list of 51 mental factors also appears in Vasubandhu’s Thirty Verses (*Trimsika*), one of his later important Yogacara works, and is the standard list of mental factors encountered in the Tibetan tradition (e.g. *Mind in Buddhist Psychology*, *The Mind and its Functions*, etc.). The 100 dharmas expands on the PSP list in the following ways:

- 8 consciousnesses are distinguished: the storehouse consciousness, the manas, and the 6 consciousnesses (1 mental & 5 sense)
- In the analysis of *rupa*, *avijnapti* has been replaced by a 5-fold analysis of “matter included in the sphere of mental objects” (note that there seems to be variant interpretations (or traditions) of these 5 sub-types, 3 translations/interpretations are included below):

100 Dharmas (Lusthaus) “Formal Thought Objects”:	Abhidharmasamuccaya (Rahula/Boin-Webb) [Hopkins]:
a. Concrete form analyzed to minutest extent 極略色	[1] the infinitely small [from aggregation, e.g. a single particle]
b. Non-concrete form (space, color) analyzed to grandest extent 極迴色	[2] pertains to space [space-form, e.g. space only appears to mind]
c. Innermost impression of perceptual form 受所引色	[3] pertains to the discipline of commitment [from a vow, promise]
d. Forms arising through False Conceptual Construction 遍計所起色	[4] pertains to the imagination [imaginary form, as in a dream]
e. Forms produced and mastered in Samadhi 定所生自在色	[5] produced by supernormal powers [appearing in meditation]

- The list of dharmas not associated with mind has been considerably expanded from 14 dharmas to 24. The 100 dharmas does not include the quality of being an ordinary being (nor the dharma non-possession of the 75 dharmas), but adds 11 dharmas:
 - 74. Differentiation of species [dissimilarity] (*visabhāga*), 85. Systematic Operation [revolution, **regular sequence, continuity**] (*pravṛtti*), 86. Determinant (karmic) Differences [distinction, **definitive distinctiveness, diverse regularity**] (*pratiniyama*), 87. Unifying [interaction, **connected link, union**] (*yoga*), 88. Speed [**rapidity**] (*jāva*), 89. Seriality [sequence, **gradation**] (*anukrama*), 90. Area (space) [direction, **location, orientation**] (*deśa*), 91. Time (*kāla*), 92. Number/calculation [numeration] (*saṃkhyā*), 93. Synthesis [combination, **gathering, assemblage**] (*sāmagrī*), 94. Otherwiseness [discontinuity] (*anyathāva*). [brackets: from the BTTS translation: **Shastra on the Door to Understanding the Hundred Dharmas, in bold: Erik Pema Kunsang translation from Gateway to Knowledge, and in Arial Narrow Underlined, the Rahula & Boin-Webb translation from Abhidharmasamuccaya.**] (often, *kala* comes before, rather than after, *desa*).
- The unconditioned dharmas include 2 additional dharmas: 98. 'Motionless' Cessation (*āniñjya*), 99. Cessation of Associative-thinking and Pleasure/pain (*saṃjñā-vedayita-nirodha*).

The Abhidharmasamuccaya, by Asanga, includes a list of 105 dharmas: 11 rupa, 55 dharmas associated with mind, 23 dharmas not associated with mind, 8 consciousnesses, and 8 unconditioned dharmas, which differs from the 100 dharmas in the following ways:

- 23 dharmas not associated with mind, rather than 24, by the addition of: the quality of an ordinary person (*prthagjanatva*) [included in the PSP list above], and the non-inclusion of: 74. Differentiation of species (*visabhāga*), and 94. Otherwiseness (*anyathāva*).
- Like the analysis in the Thirty Verses, *manas* [the 7th consciousness] is associated with 4 ever-present (*sarvatraga*) defilements: self-view (*atmadṛsti*), self-love (*atmasneha*), self-pride (*asmimāna*) and ignorance (*avidya*). [These are not usually included in enumerations of the dharmas, perhaps because they are subsumed in the standard list of the defilements.]
- The 6 unconditioned dharmas have been expanded into 8 by dividing suchness into 3 distinct dharmas: [1] the suchness (essential nature) of favorable things (*kusaladharmatathata*), [2] the suchness of unfavorable things (*akusaladharmatathata*), [3] the suchness of neutral things (*avyakṛtadharmatathata*).

100 Dharmas - 百法: From: <http://www.acmuller.net/yogacara/outlines/100dharmas-utf8.htm>. Dan Lusthaus. Based on Vasubandhu's *Baifa mingmen lun* 百法明門論 *Mahāyāna śatadharmā-prakāśamukha śāstra* (Lucid Introduction to the One Hundred Dharmas) T1614

I. The Eight Consciousnesses <i>Citta-dharma</i> 心法, 八識		
1. Seeing-consciousness	<i>caḥsur-vijñāna</i>	眼識
2. Hearing-consciousness	<i>śrotra-vijñāna</i>	耳識
3. Smelling-consciousness	<i>ghrāṇa-vijñāna</i>	鼻識
4. Tasting-consciousness	<i>jihvā-vijñāna</i>	舌識
5. Tactile/kinetic consciousness	<i>kāya-vijñāna</i>	身識
6. Empiric-consciousness	<i>mano-vijñāna</i>	意識
7. Focusing	<i>manas</i>	意
8. Warehouse consciousness	<i>ālaya-vijñāna</i>	阿賴耶識
II. Mental Associates <i>caitta, caitasika-dharma</i> 心所法 / <i>citta-samprayukta-dharma</i> 心相應法. A. Always-active <i>Sarvatraga</i> 遍行		
9. Sensory contact	<i>sparśa</i>	觸
10. Pleasure/pain/neutral	<i>vedanā</i>	受
11. Volition	<i>cetanā</i>	思
12. Associative-thinking	<i>saṃjñā</i>	想
13. Attention	<i>manaskāra</i>	作意
B. Specific <i>Viniyata</i> 別境		
14. Desire	<i>chanda</i>	欲
15. Confident Resolve	<i>adhīmokṣa</i>	勝解
16. Memory/mindfulness	<i>smṛti</i>	念
17. Meditative concentration	<i>samādhi</i>	定
18. Discernment	<i>prajñā</i>	慧
C. Advantageous <i>Kuśala</i> 善		
19. Faith/trust	<i>śraddhā</i>	信
20. [inner] Shame	<i>hrī</i>	慚
21. Embarrassment	<i>apatrāpya</i>	愧
22. Lack of Greed	<i>alobha</i>	無貪
23. Lack of Hatred	<i>adveṣa</i>	無瞋
24. Lack of Misconception	<i>amoha</i>	無痴
25. Vigor	<i>vīrya</i>	精進
26. Serenity	<i>praśrabdhi</i>	輕安
27. Carefulness	<i>apramāda</i>	不放逸
28. Equanimity	<i>upekṣa</i>	行捨
29. Non-harmfulness	<i>ahiṃsā</i>	不害
D. Mental Disturbances <i>Kleśa</i> 煩惱		
30. Appropriational intent	<i>rāga</i>	貪
31. Aversion	<i>pratigha</i>	瞋
32. Stupidity	<i>mūḍhi</i>	痴
33. Arrogance	<i>māna</i>	慢
34. Doubt	<i>vicikitsā</i>	疑
35. Perspectivalty	<i>drṣṭi</i>	惡見
E. Secondary Mental Disturbances <i>Upakleśa</i> 隨煩惱		
36. Anger	<i>krodha</i>	忿
37. Enmity	<i>upanāha</i>	恨
38. Resist recognizing own faults	<i>mraḥṣa</i>	覆
39. [verbal] maliciousness	<i>pradāsa</i>	惱
40. Envy	<i>īrasyā</i>	嫉
41. Selfishness	<i>mātsarya</i>	慳
42. Deceit	<i>māyā</i>	誑
43. Guile	<i>śāṭhya</i>	諂
44. Harmfulness	<i>vihimsā</i>	害
45. Conceit	<i>mada</i>	憍
46. Shamelessness	<i>āhrīkyā</i>	無慚
47. Non-embarrassment	<i>anapatrāpya</i>	無愧
48. Restlessness	<i>auddhatya</i>	掉舉
49. Mental fogginess	<i>styāna</i>	惛沈
50. Lack of Faith/trust	<i>āsraddhya</i>	不信
51. Lethargic negligence	<i>kausīdya</i>	懈怠
52. Carelessness	<i>pramāda</i>	放逸

53. Forgetfulness	<i>muṣitasmr̥titā</i>	失念
54. Distraction	<i>vikṣepa</i>	散亂
55. Lack of [self-]Awareness	<i>asamprajanya</i>	不正知
F. Indeterminate <i>Aniyata</i> 不定		
56. Remorse	<i>kaukr̥tya</i>	悔
57. Torpor	<i>middha</i>	隨眠
58. Initial mental application	<i>vitarka</i>	尋
59. [subsequent] Discursive Thought	<i>vicāra</i>	伺
III. Form <i>Rūpa-dharma</i> 色法		
60. Eye	<i>caḥsus</i>	眼
61. Ear	<i>śrotra</i>	耳
62. Nose	<i>ghrāṇa</i>	鼻
63. Tongue	<i>jihvā</i>	舌
64. Body	<i>kāya</i>	身
65. [visible] form	<i>rūpa</i>	色
66. Sound	<i>śabda</i>	聲
67. Smell	<i>gandha</i>	香
68. Taste	<i>rasa</i>	味
69. Touch	<i>spraṣṭavya</i>	觸
70. 'Formal' Thought-objects	<i>dharmāyatanikāni rūpāni</i>	法處所攝色
IV. Embodied-conditioning Not Directly [perceived] by Citta <i>Citta-viprayukta-saṃskāra-dharma</i> 心不相應行法		
71. (karmic) Accrual	<i>prāpti</i>	得
72. Life-force	<i>jīvitendriya</i>	命根
73. Commonalities by species	<i>nikāya-sabhāga</i>	眾同分
74. Differentiation of species	<i>visabhāga</i>	異生法
75. Attainment of Thoughtlessness	<i>asaṃjñi-samāpatti</i>	無想定
76. Attainment of Cessation	<i>nirodha-samāpatti</i>	滅盡定
77. [realm of] Thoughtless [beings]	<i>āsaṃjñika</i>	無想果
78. 'Name' body	<i>nāma-kāya</i>	名身
79. 'Predicate' body	<i>pada-kāya</i>	句身
80. 'Utterance' body	<i>vyañjana-kāya</i>	文身
81. Birth/arising	<i>jāti</i>	生
82. Continuity/abiding	<i>sthiti</i>	住
83. Aging/decaying	<i>jarā</i>	老
84. Impermanence	<i>anityatā</i>	無常
85. Systematic Operation	<i>pravṛtti</i>	流轉
86. Determinant (karmic) Differences	<i>pratiniyama</i>	定異
87. Unifying	<i>yoga</i>	相應
88. Speed	<i>jāva</i>	勢速
89. Seriality	<i>anukrama</i>	次第
90. Area (space)	<i>deśa</i>	方
91. Time	<i>kāla</i>	時
92. Number/calculation	<i>saṃkhyā</i>	數
93. Synthesis	<i>sāmagrī</i>	和合性
94. Otherwiseness	<i>anyathātva</i>	不和合性
V. Unconditioned Dharmas <i>Asaṃskṛta-dharmas</i> 無為法		
95. Spatiality	<i>ākāśa</i>	虛空
96. Cessation through Understanding	<i>pratisaṃkhyā-nirodha</i>	擇滅無為
97. Cessation without Understanding	<i>aprasaṃkhyā-nirodha</i>	非擇滅無為
98. 'Motionless' Cessation	<i>āniñjya</i>	不動滅無為
99. Cessation of Associative-thinking and Pleasure/pain	<i>saṃjñā-vedayita-nirodha</i>	想受滅無為
100. Ipseity	<i>tathatā</i>	如來

Analysis of the Citta-Viprayukta-Samskara-Dharmas (K36-47):

	Spheres of existence (Kama-(K); Rupa-(R):	Belong to:	Outflowing?	Retribution?	Good (G), bad (B), neutral (N)?
1. <i>prapti</i> (acquisition)	All 3 spheres	Living beings	Yes	Yes	Good, bad, neutral
2. <i>aprapti</i> (non-acquisition)	All 3 spheres	Living beings	Yes	No	Undeclared-neutral
3. <i>nikaya-sabagata</i> (group-homogeneity)	All 3 spheres	Living beings	Yes	Yes	Undeclared-neutral
4. <i>asamjnika</i> (non-thought)	R (Brhatphala)	Living beings	(No?)	Yes	Undeclared-neutral
5. <i>asamjni-samapatti</i> (attainment of non-thought)	K & R	Living beings	Yes	No	Good
6. <i>nirodha-samapatti</i> (attainment of extinction)	K & R	Living beings	Yes	No	Good
7. <i>jvitendriya</i> (vital faculty)	All 3 spheres	Living beings	(No?)	Yes	Undeclared-neutral
8. <i>jati-laksana</i> (birth-characteristic)	All 3 spheres	All conditioned things	Yes	Yes	(Undeclared-neutral?)
9. <i>sthati-laksana</i> (duration-characteristic)	All 3 spheres	All conditioned things	Yes	Yes	(Undeclared-neutral?)
10. <i>jara-laksana</i> (old-age-characteristic)	All 3 spheres	All conditioned things	Yes	Yes	(Undeclared-neutral?)
11. <i>anityata-laksana</i> (impermanence-characteristic)	All 3 spheres	All conditioned things	Yes	Yes	(Undeclared-neutral?)
12. <i>namakaya</i> (group of words)	K & R	Living beings	Yes	No	Undeclared-neutral
13. <i>padakaya</i> (group of phrases)	K & R	Living beings	Yes	No	Undeclared-neutral
14. <i>vyanjanakaya</i> (group of syllables)	K & R	Living beings	Yes	No	Undeclared-neutral

24 Conditional Relations: The next pages include an overview of the Sarvastivadin analysis of causality: 4 conditions, 6 causes, 5 results. This is very different from the Abhidharma analysis of causality which developed in the Pali tradition, but responds to a number of similar questions. The 7th work of the Pali Abhidhamma canon, Patthana, carries out an extensive analysis of the 24 conditions (*paccaya*).

1. **Root condition** (*hetu paccaya*): Just as a tree rests on its root, and remains alive only as long as its root is not destroyed, similarly all karmically wholesome and unwholesome mental states are entirely dependent on the simultaneity and presence of their respective roots.
2. **Object condition** (*ārammana paccaya*): As object, forms the condition for consciousness and mental phenomena.
3. **Predominance condition** (*adhipati paccaya*): 4 things, on the preponderance and predominance of which are dependent the mental phenomena associated with them, namely: concentrated intention (*chanda*), energy (*virīya*), consciousness (*citta*) and investigation (*vīmaṃsā*). In one and the same state of consciousness, however, only 1 of these 4 phenomena can be predominant at a time.
4. **Priority condition** (*anantara paccaya*) refers to any state of consciousness and mental phenomena associated with them, which are the conditions for the immediately following stage in the process of consciousness.
5. **Contiguity condition** (*samanantara paccaya*): same as 4. above.
6. **Co-nascent condition** (*sahajāta paccaya*): condition by way of simultaneous arising.
7. **Mutuality condition** (*aññamañña paccaya*): same as 6., "just like three sticks propped up one by another."
8. **Support condition** (*nissaya paccaya*): phenomenon which is aiding other phenomena in the manner of a foundation or base.
9. **Decisive Support condition** (*upanissaya paccaya*): is threefold, namely (a) by way of object, (b) by way of proximity, (c) natural decisive support. These conditions act as strong inducement or cogent reason.
10. **Pre-nascent condition** (*purejāta paccaya*): refers to something previously arisen, which forms a base for something arising later on.
11. **Post-nascent condition** (*pacchajāta paccaya*): refers to consciousness and the phenomena therewith associated.
12. **Repetition condition** (*āsevana paccaya*): refers to the karmical consciousness, in which each time the preceding impulsive moments (*javana-citta*, q.v.) are for all the succeeding ones a condition by way of repetition and frequency.
13. **Karma condition** (*kamma paccaya*): pre-natal karma is the generating condition (cause) of the 5 sense-organs, the fivefold sense-consciousness, and the other karma-produced mental and corporeal phenomena in a later birth.
14. **Karma-result condition** (*vipāka paccaya*): karma-resultant 5 kinds of sense-consciousness are a condition by way of karma-result for the co-nascent mental and corporeal phenomena.
15. **Nutrient condition** (*āhāra paccaya*): the 4 nutrients (see AKB Ch III K39-41)
16. **Faculty condition** (*indriya paccaya*): This condition applies to 20 faculties (*indriya*), leaving out No. 7 and 8 from the 22 faculties.
17. **Jhāna condition** (*jhāna paccaya*): the 7 so-called jhāna-factors, as these form a condition to the co-nascent mental and corporeal phenomena (see AKB Ch VIII).
18. **Path condition** (*maggā paccaya*): refers to the 12 path-factors, as these are for the karmically wholesome and unwholesome mental phenomena associated with them, a way of escape from this or that mental constitution.
19. **Association condition** (*sampayutta paccaya*): refers to the co-nascent (s. 6) and mutually (s. 7) conditioned 4 mental groups (*khandha*).
20. **Dissociation condition** (*vippayutta paccaya*): such phenomena as aid other phenomena by not having the same physical base (eye, etc.) and objects. Thus corporeal phenomena are for mental phenomena.
21. **Presence condition** (*atthi paccaya*): through its presence is a condition for other phenomena. This condition applies to the conditions Nos. 6, 7, 8, 10, 11.
22. **Absence condition** (*natthi paccaya*): consciousness, etc., which has just passed, and which thus forms the necessary condition for the immediately following stage of consciousness by giving it an opportunity to arise.
23. **Disappearance condition** (*vigata paccaya*): identical with No. 22.
24. **Non-disappearance condition** (*avigata paccaya*): identical with No. 21.

Source: Buddhist Dictionary
By Nyanatiloka

Connections: the 4 conditions correspond to 1, 2, 3, 5 (and 4, 22 & 23); 7 & 8 relate to *sahabhu-hetu*; *nysanda-phala* may connect to 12; 13 & 14 relate to *vipaka-hetu* & *vipaka-phala*; 19 corresponds to the *samprayuktaka-hetu*; no correlate for *visamyoga-phala*?

6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results): Abhidharmakosa, Ch II, Karika 49-65

In the dharma theory of the Sarvastivadins, causal efficacy is the criterion for the reality/existence of a dharma. The dharmas are established by virtue of making a unique causal contribution. The teaching of causes & conditions is thus discerning and articulating the dharmas. The study of causes & conditions is a synthetic, dynamic mode of studying the dharmas, examining how dharmas work together and function, in contrast to the static, analytic study of the intrinsic nature of the dharmas which emphasizes how they are unique.

Four Pratyayas: Sutra teaching. Principle: “this being that comes to be, from the arising of this that arises.” Emphasis on dependent co-arising of experience. II.64: citta & caitta arise from all 4, 2 absorptions from 3 (no object), other dharmas by 2 (no object or equal-immediate).

1. Hetu-pratyaya (因緣): Causal Condition, Condition qua Cause, Co-operating Condition

AKB II.61 *The pratyaya that bears the name of hetu is five hetus... Excepting karanahetu, the five remaining hetus constitute*

hetupratyayata, causes as condition. [see the hetus below (& chart) – the 5 are: sahabhu, sabhaga, samprayuktaka, sarvatraga & vipaka]

Dhammajoti: “This is the condition in its capacity as direct cause in the production of an effect - it is the cause functioning as the condition. comparable to a seed... However, it is a common tenet of all schools of Buddhism that nothing is produced by a single cause, even though in the analysis of the causal complex, the main cause can be singled out. Of the six causes, all except the efficient cause are conditions qua cause. Strictly speaking, however, some of the efficient causes should also come under this category if they make some positive contribution in the causal process.”

2. Samanantara-pratyaya (等無間緣): Equal-immediate Condition, Immediately Antecedent/Contiguous/Preceding Condition

AKB II.62 *The mind and its mental states that have arisen, with the exception of the last ones, are an equal and immediately antecedent condition... If one excepts the last mind and the last mental states of the Arhat at the moment of Nirvana, all minds and mental states which have arisen are an equal and immediately antecedent condition. This type of condition is called samanantara (equal and immediately antecedent) because it produces equal (sama) and immediate (anantara) dharmas.*

Dhammajoti: “A citta or caitta serves as a condition for the arising of the succeeding citta or caitta: It both gives way to and induces the arising of the next citta-caitta in the series.” [One significant instance of this kind of condition is the mental organ, manas, point of support for mind consciousness, defined as “Of these six consciousnesses, the one which continually passes away.” AKB I.17]

3. Alambana-pratyaya (所緣緣): Condition qua Object, Object-support Condition, Observed Object Condition

AKB II.62 *All the dharmas, conditioned as well as unconditioned, are “objects of consciousness” of the mind and its mental states.*

Dhammajoti: “According to the Sarvastivada, cognition is cognition of an object: A cognition cannot arise by itself, without taking an object. In fact, the very possibility of a cognition presupposes a real/existent as its object. In this sense, the object serves as a condition for the cognition. As thought can take any object - the mind can think of anything - all dharmas, i.e., samskṛta or asamskṛta, past, present or future, can become condition qua objects.”

4. Adhipati-phala (增上緣):: Condition of Dominance, Predominating Condition, Sovereign Condition

AKB II.62 *The cause termed kāraṇa is called adhipati, predominant... The predominating condition is that which belongs to the greatest number of dharmas, and which is exercised with respect to the greatest number of dharmas.*

Dhammajoti: “the most comprehensive or generic condition, corresponding to efficient cause: It is whatever serves as a condition, either in the sense of directly contributing to the arising of a dharma, or indirectly through not hindering its arising. From the latter perspective, the unconditioned dharmas, although transcending space & time altogether, are also said to serve as conditions of dominance.”

Six Causes (Hetu): The 6 causes can be subsumed within 2 of the 4 conditions (see chart below) and were formulated considerably later (as were the 5 results). The hetu unfold further distinctions in the teaching of causality to highlight and support specific features of the evolving dharma theory (both in general terms of articulating dynamic interactions of dharmas with distinct intrinsic natures, and specifically in relation to sarvastiva, everything exists). II.59: Causes 1. ‘grasp’ a result in the present, & 2. ‘produce’ a result when it arises.

Cause and condition were used more or less synonymously in the sutra-pitaka and early Sarvastivadin Abhidharma texts. In the Mahāvibhāṣā and later, with Saṃghabhadra, a set of distinctions are made, “although a cause and a condition do not differ in respect of substance, there is a difference in significance” (although the Vaibhāsika master Vasuṃdha argued for no distinction):

Cause	Condition
what pertains to the same species is a cause	what pertains to a different species is a condition
what is proximate is a cause	what is remote is a condition
what is unique is a cause	what is common is a condition
what produces is a cause	what subsidiarily produces is a condition
what fosters its own series is a cause	what fosters another's series is a condition
what is direct, united, arising here, singular	what is indirect, not united, arising in another, multiple
a cause is that which generates unshared in its function	a condition is that which fosters shares with other dharmas
that which induces the arising is a cause	that which sustains is a condition
what produces is a cause	what accomplishes is a condition

1. Karana-hetu (能作因): Efficient Cause, Reason-for-being (or Reason for existence) Cause (Generic, General & Indirect)

AKB II.50: *All dharmas are karanahetu with regard to all, with the exception of themselves... because no dharma constitutes an obstacle to the arising of the dharmas susceptible of arising... all other hetus are included within karanahetu.*

Dhammajoti: “This is the most comprehensive or generic type of cause: It is any dharma that either directly or indirectly - by not hindering - contributes to the arising of another dharma.” (Not obstructing murder, is one functioning as an efficient cause for murder?)

2. Sahabhu-hetu (俱有因): Co-existent Cause, Simultaneous Cause (Reciprocal Causality, Mutual Causality)

AKB II.50: *Sahabhuhetu, coexistent causes, namely the elements (bhuta), the mind and the companions of the mind, characteristics and the thing characterized, are the dharmas that are causes one of the other... In the category of sahabhuhetu are then included all conditioned dharmas which are in a mutual relationship of causality... [The Sautrantika object to co-existent cause in the Bhāṣya.]*

Skandhila: “The conditioned dharmas that are fruits of one another or that together bring about a common fruit.”

3. Sabhaga-hetu (同類因): Homogeneous Cause, Similar Cause, Parallel Cause (Similar Cause Similar)

AKB II.52: *Similar dharmas are sabhāgahetu or similar causes. Belong to the same category (nikaya) and the same stage (bhū). Arisen previously... [but] The Path is sabhāgahetu to an equal or superior Path. [II.59: This & Sarvatraga-hetu produce result when present or past.]*

Dhammajoti: “An exemplification of this cause is the homogeneous causality in which the moral species of the succeeding effect is the same as that of the preceding cause.” (Accounts for the appearance of continuity in a series.)

4. Samprayuktaka-hetu (相應因): Conjoined Cause, Associative Cause, Concomitant Cause, Interpenetrating Cause

AKB II.53: *The mind and its mental states are only samprayuktakahetu, causes through association which has the same support...For example, a given moment (ksana) of the organ of sight is the support 1) of a visual consciousness, and 2) of the sensation (vedana) and the other mental states which are associated with this consciousness...Whatever is samprayuktakahetu is also sahabhuhetu [co-existent cause]. What is the difference between these two causes? Some dharmas are called samprayuktakahetu, mutual cause through association, because they function identically, that is, because there is among them the five similarities or identities [see II.34].*

Reciprocal causality pertaining only to mind and its mental states. II.59: This & Sahabhu-hetu produce their result in the present only.

5. Sarvatraga-hetu (遍行因): Universal Cause, Immoral Cause, Pervasive or All Powerful Cause, Going Everywhere (Defilement)

AKB II.54: *Former universals are sarvatragahetu or universal causes of the defiled dharmas of their own stage... Universals, which we shall study in the Chapter on the Defilements (v.12), arisen previously...are only the cause of defiled dharmas; they are the cause of defiled dharmas in their own category and in other categories [nikaya, 'Category' refers to the method of abandoning, through Seeing, Meditation, etc.]: it is through their power that there arises, with their following, defilements belonging to categories different from them. They then constitute a cause different from sabhagahetu [in which the category cannot be different]."*

Universal and similar causes are overlapping categories, but there are similar causes that are not universal causes, and vice versa.

Various views on which defilements constitute universal causes: all, those abandoned through seeing, greed-hate- delusion-conceit,etc.

6. Vipaka-hetu (異熟因): Retributive Cause, Maturation Cause, Fruition Cause, Heterogeneous Cause (Karmic Cause)

AKB II.54: *Bad dharmas and impure good dharmas are retributive causes...Neutral dharmas are not retributive causes, because they are weak... pure dharmas are not bound to any sphere of existence...['vi' = difference] Vipaka is a paka or result dissimilar from its cause.*

Dhammajoti: "karmic cause...[leading] to a desirable or undesirable karmic retribution." (II.59: It is past when it produces its result.)

Five Results (Phalas): The five results round out the exposition of causation. They emphasize certain commonalities in the causes and also complete the vision of the path by including nirvana (which as an unconditioned dharma, has neither cause nor result).

1. Vipaka-phala (異熟果): Retribution Fruit, Retributive Result, Maturation Result, Fruition Effect, Heterogenous Effect

AKB II.57 *Retribution is a neutral dharma. Belonging to living beings. They arise later than a non-neutral dharma [a vipaka-hetu].*

Dhammajoti: "This fruit, pertaining to sentient beings only, correlates with the retribution cause. The causal relationship between this fruit and its cause pertains to the domain of karma which is twofold, personal and collective. Personal karma results in an individual retribution. Collective karmas are actions done collectively by a group of beings, resulting in collective experiences. Thus, the physical world (bhajana-loka) inhabited by living beings is the result of the moral actions of the totality of beings. However, it is not named a retribution, which, by definition, is unique to the individual. Instead, such a collective result is considered as a fruit of dominance [see adhipati-phala below]." (Note: the retribution result is undefiled-neutral – that is, it presents no obstacle to the path.)

2. Nisyanda-phala (等流果): Emanation Fruit, Outflowing/Even-flowing Result, Automatic or Uniformly Contiguous Effect

AKB II.57 *A result that resembles its cause is called outflowing.[produced by similar (sabhaga) & universal (sarvatraga) causes.]*

(Nisyanda: "flowing forth, issuing". Xuanzang's trans: "equal-flowing." Tibetan: "cause-conforming", "consistent consequences".)

3. Visamyoga-phala (離繫果): Disconnection Fruit, Separative Result, Emancipated Effect, Deliverance Effect

AKB II.57 *Extinction through intelligence is disconnection...AKB II.55: It is the result of the Path, for it is obtained due to the force of the Path...it is through the Path that an ascetic obtains possession (prapti) of disconnection... the Path causes one to obtain disconnection. Hence, although the Path is not the cause of disconnection (=pratisamkhyā-nirodha) one can say that it is the result of the Path."*

(It is not that disconnection (from defilements) is produced as an effect in a causal process. Rather, its acquired by following the path.)

4. Purusakara-phala (士用果): Manly or Virile Fruit, Virile Result, Anthropomorphic Effect

AKB II.58 *A dharma is the result of the virile activity of the dharma through the force by which it arises...The activity of a dharma is termed its virile activity (purusakara), because it is similar to the activity of a person (purusakara)...[result of co-existing (sahabhu) and conjoined (samprayuktaka) causes.]... refers to the agent [see adhipati-phala below].[Vasubandhu defined karitra as "virile activity."]*

(The virile result has a wide scope, resulting from virile action, which refers to the efficacy of a dharma.)

5. Adhipati-phala (增上果): Fruit of Dominance, Predominating Result, Sovereign Result, Dominant Effect,Aggregate Effect

AKB II.58 *Any conditioned dharma is the predominating result (adhipatiphala) of conditioned dharmas, with the exception of the dharmas that are later than it... What difference is there between the result of virile activity and a predominating result? The first refers to the agent; the second refers to both the agent and the non-agent. For example, a created thing is the result of the virile activity and the predominating result of the artisan who created it; it is only the predominating result of what is not the artisan [i.e. adhipati-phala has a broader scope]...II.56: it arises by reason of the "nonobstacle" of its cause.*

Dhammajoti: "This is the most generic type of fruit, correlated to the most generic type of cause, the efficient cause." (Includes the whole universe as the fruit of the collective karmas of the totality of beings, see vipaka-phala above.)

4 Pratyayas (Conditions)	6 Hetus (Causes)	5 Phalas (Results)
Hetu-pratyaya (Causal condition)	Sahabhu-hetu (Co-existent Cause)	Purusakara-phala (Virile result)
	Samprayuktaka-hetu (Associative Cause)	Nisyanda-phala (Outflowing or Concordant result)
	Sabhaga-hetu (Similar Cause)	
	Sarvatraga-hetu (Universal Cause)	Vipaka-phala (Retributive result)
	Vipaka-hetu (Retributive Cause)	
Samanantara-pratyaya (Equal-immediate Condition)	---	---
Alambana-pratyaya (Object Condition)	---	---
Adhipati-pratyaya (Predominating Condition)	Karana-hetu (Efficient Cause)	Adhipati-phala (Predominate Result)
---	---	Visamyoga-phala (Disconnection Result)

K60-61: Analysis of which dharmas arise from which causes: “These is no *dharmā* that comes from a single cause: the reason for being [karanahetu] and the mutually coexistent cause [sahabhuhetu] are never absent.”

Four classes of dharmas are distinguished in clarifying how many causes produce the dharmas:	Mind & its mental states arise from 6 causes excluding:	Also exclude, for other dharmas (see below):
1. defiled <i>dharmas</i> , that is, the defilements, the <i>dharmas</i> associated with a defilement, and the <i>dharmas</i> having their origins in a defilement (iv.8);	The retributive cause (vipakahetu)	The associated cause (samprayuktakahetu)
2. retributive <i>dharmas</i> or <i>dharmas</i> arisen from a retributive cause (vipakahetu, ii.54c);	The universal cause (sarvatragahetu)	The associated cause
3. the other <i>dharmas</i> , that is, the neutral <i>dharmas</i> , with the exception of the <i>dharmas</i> of retribution, and the good <i>dharmas</i> , with the exception of the first pure <i>dharmas</i>	The retributive and universal causes	The associated cause
4. the first pure <i>dharmas</i> , that is, <i>dukkhe dharmajnanaksanti</i> (i.38b, vi.27) and the <i>dharmas</i> coexistent with this <i>ksanti</i> ;	The retributive, universal & similar causes (sabhagahetu)	The associated cause

Dharmas that are not mind and its mental states (“other dharmas” in the table) include material-form dharmas (*rupa*), and the *citta-viprayukta-samskaras*, the formations dissociated from mind (see K35-48). Also see Chapter IV for how the first pure dharmas, that is the Path of Seeing (*darsana-marga*), do not include the similar cause (*sabhagahetu*).

Unfolding the Samanantara-pratyaya (Equal-immediate Condition): K66: “We have seen that antecedent minds and mental states are the equal and immediately antecedent condition of subsequent minds and mental states. But we have not explained how many types of mind arise immediately after each type of mind.” This verse delineates 12 kinds of mind, which are analyzed in K67-71 in terms which types of mind can arise after each mind & which types of minds each mind can arise after:

	12 Cittas – 12 Types of Mind (K66)	Types of mind which this mind can arise after (A) (K67-70):	Types of mind which can arise after this mind (B) (K67-71):	20 Cittas – 20 Types of Mind (K71-72):	(A)	(B)
Kamadhatu	1. Good mind in Kamadhatu	Eight: 1-6, 11, 12)	Nine: 1-6, 9, 11, 12	1.Acquired (through effort)	7	10
	2. Bad mind in Kamadhatu	Ten: 1-10	Four: 1-4	2.Innate (by birth)	11	9
	3. Defiled neutral mind in Kamadhatu	Ten: 1-10	Four: 1-4	3. -	14	7
	4. Undefined neutral mind in Kamadhatu	Five: 1-5	Seven: 1-6, 9	4. -	14	7
Rupadhatu	5. Good mind in Rupadhatu	Nine: 1, 4-9, 11, 12	Eleven: 1-6, 8-12	5.Retributive mind	7	8
	6. Defiled neutral mind in Rupadhatu	Eight: 1, 4-10	Six: 1-3, 5-7	6.Mind of attitude	7	8
	7. Undefined neutral mind in Rupadhatu	Three: 5-7	Six: 2-3, 5-7, 9	7.Mind of application	7	6
				8.Can create fictive beings	2	2
Arupya-dhatu	8. Good mind in Arupya-dhatu	Six: 1, 8-12	Nine: 2, 3, 5, 6, 8-12	9.Acquired (through effort)	10	12
	9. Defiled neutral mind in Arupya-dhatu	Seven: 1, 4, 5, 7-10	Seven: 2, 3, 5, 6, 8-10	10.Innate (by birth)	5	8
	10.Undefined neutral mind in Arupya-dhatu	Three: 8-10	Six: 2-3, 6, 8-10	11. -	11	9
Pure	11. Saiksa (“saint who is not an arhat”)	Four: 1, 5, 8, 11	Five: 1, 5, 8, 11, 12	12.Retributive mind	5	7
	12. Asaiksa (“beyond training”)	Five: 1, 5, 8, 11, 12	Four: 1, 5, 8, 12	13.Mind of attitude	5	7
				14.Can create fictive beings	2	2
				15.Acquired (through effort)	6	7
				16.Innate (by birth)	4	7
				17. -	10	8
				18. Retributive mind	4	6
				19. -	4	6
				20. -	5	5

The last two columns – (A) and (B) are the same as columns 3 and 4 but applied to the 20 citta formulation instead of the 12:

(A) = Types of mind which this mind can arise after and (B) = Types of mind which can arise after this mind.

Causality Unfolding in the Kosa: In terms of seeing how chapters I & II lay out fundamental principles which are then developed in and concretely instantiated in later chapters, here is an attempt to trace out how the above analysis of conditions, causes and results is worked out and exemplified in the Kosa as a whole (also see Ch III, K20-38 on dependent-origination):

Alambana-pratyaya (object-condition) is exemplified in the analysis of the *dhatus* in Ch I, K34.

Samanantara-pratyaya (equal-immediate condition) is unfolded in Ch II, K66-73.

Adhipati-pratyaya (predominating condition), *karana-hetu* (efficient cause), & *adhipati-phala* (predominating result) are explicated (mostly indirectly) in Ch III, on the world.

Sahabhu-hetu (co-existent cause) is exemplified in Ch II, K65.

Sabhaga-hetu (similar cause) is significant for its absence in “momentary” (*ksanika*) dharmas: see Ch I, K38 & Ch VI: 19.

Samprayukta-hetu (associative cause) is exemplified in the section on mental states in Ch II, K23-34, also in Ch III, K32, Ch V & VIII.

Sarvatraga-hetu (universal cause) is discussed in Chapter V on the defilements (K12-18).

Vipaka-hetu (retributive cause) and *vipaka-phala* (retribution) are primarily discussed in Chapter IV on Karma.

Nisyanda-phala (outflowing result) and *vipaka-phala* (retribution): also see Attribute Study in Supplemental Materials.

Visamyoga-phala (disconnection result) is treated indirectly in Ch VI: paths of deliverance.

All 5 results are included in the study of results of various categories of action in Ch IV, K85-94.

(K64: **humorous sarcasm!?** On the existence of God as sovereign, creator, etc.: “do you say that God finds satisfaction in seeing the creatures that he has created in the prey of all the sufferings of existence, including the tortures of the hells? Homage to this God!”)

Abhidharmakosa Study Materials

Chapter III: *Loka* (World)

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Basic outline of Chapter III Karika

K1-9	Realms of existence
K10-19	Intermediate existence and transmigration
K20-32	Dependent Co-arising
K33-35	Manopavicaras
K36-44	DCA continued in terms of defilement, action, foundation; existence; foods
K45-74	Arrangement of the Receptacle World
K75-85	Beings: heights & lifespans
K85-89	Atomism and Momentariness (units of measurement)
K89-102	Kalpas (Temporal Cosmology)

Abhidharmakosa Chapter III: *Loka* (World)

Overview: Chapters III-V move from the exposition of basic principles in Chapters I and II to the more concrete exposition of the impure dharmas. Chapter III is a cosmology describing the world of cyclic suffering. Chapter IV presents the cause of this world: karma (action) and Chapter V examines the underlying condition by which karma can function as the cause of the world: anusaya (defilements). The inclusion of a cosmology represents one of the major innovations Vasubandhu undertakes in relation to Hrdaya Abhidharma texts which include no such exposition.

Chapter III gives an overview of the world of suffering and rebirth: *samsara*, described in terms of the 3 realms (*dhatu*) and the 5 destinies (*gati*). This description is divided into descriptions of the World of Beings (*sattva-loka*, K1-9, 75-85, see table below, also see Ch IV, K82-84) and the Receptacle World (*bhajana-loka*, K45-74, see diagrams and table below). This chapter also includes an exposition on the birth, life, death and intermediate existence of beings (the four existences, K10-19, 37-44, see below), and an exposition on Dependent Co-arising (*pratitya-samutpada*, K20-36, see below). The teaching of 12-fold dependent co-arising particularly explicates how suffering & rebirth are driven by karmic action informed by the defilements (and thus encapsulates the basic logic of how Chapters III, IV and V work together) and how this happens without the supposition of a self or soul (*atman*). Of further interest is the description of the process of the world (temporal cosmology), which follows a previous Abhidharma synthesis of multiple presentations in the sutra literature (K89-102, see below). Vasubandhu also presents a theory of atoms and instants (K85-89). The Bhasya at K93-94 also includes a portent of Vasubandhu's conversion to the Mahayana in expressing his profound appreciation for the Bodhisattva Way. The quality of Buddhahood results from 3 immeasurable *kalpas* = $3 * 10^{15}$ (one thousand trillion) great *kalpas*. Buddhas appear during the decrease in human lifespan to one hundred years.

A path to liberation (outlined in Chapters VI-VIII) necessarily involves a picture of the world. This is part of a comprehensive diagnosis of the basic problem of suffering, the 1st Noble Truth. In its presentation of a tremendous range of experience ranging from the various hells and their attendant tortures to the many refinements of bliss in the heavens, the picture offered here expresses a vast range of human possibility. Particularly, the teachings of the heavens clarifies that the extensive realms of subtle bliss and development of mind are nonetheless still a part of *samsara*. The heavens offer only a temporary reprieve and although far more pleasant, can be less conducive to spiritual development than a human birth. As it is beginningless (and endless?), the notion of nirvana, release from this cycle of suffering, takes on tremendous weight: it is apparently release from infinite bondage.

This is one realm of the teachings in which the literal presentation has been definitively refuted by the methods and results of science. Does its essential message nevertheless still hold? From Zen: a story and a quote (from Dan Lusthaus in Buddhist Phenomenology):

Sato-Kaiseki was very much disturbed by the implications of Copernicus' heliocentric theory, which, of course, was inconsistent with the old Buddhist cosmology in which Mount Sumeru occupies the center of the universe. He reasoned that if the Buddhist view of the cosmos proved false, the triple world...would be reduced to nonsense, resulting in the negation of Buddhism itself. Immediately he set about writing a book in defense of the Mount Sumeru position, sparing himself no effort as a champion of Buddhism. When he had finished the work, he took it to Master Ekido (1805-1879, Soto) and presented it to him triumphantly. After leafing through only the first few pages, however, the master thrust the book back and, shaking his head, said, "How Stupid! Don't you realize that the basic aim of Buddhism is to shatter the triple world...? Why stick to such worthless things and treasure Mount Sumeru? Blockhead!" Dumbfounded, Kasiseki shoved the book under his arm and went quickly home.

And a quote from Linchi: "Do you want to know the three worlds? They do not differ from the sensation of your listening to the Dharma now! One of your passionate urges, however fleeting, is the world of desire. A momentary anger is the world of form. And a second's foolish ignorance is the formless world. These are the furniture in your own house...it is the one clearly manifested and lively before your eyes, who perceives, weighs and measures the Three Worlds, and it is he who puts names to them."

In China, the Buddhist presentation of heavens and hells was to some extent embraced and found its way into Taoism and other aspects of Chinese culture. In this process of cultural transformation, an elaborate bureaucracy was woven into the vision.

The Three Realms (*dhatu*) (also see the Kamadhātu, etc. attribute study in the Supplemental Materials):

Kamadhātu: The Realm of Desire or Sensuousness. Includes the hells, *pretas*, animals, humans and 6 *deva* realms.

Rupadhātu: The Realm of Form. *Rupa* here does not refer to material form as in the *rupa* of the 1st *skandha*, nor to visible matter as in the *rupa* as the object of the eye-organ. Rather, *rupa* here refers to a subtle material existence, realized when one has transcended or completely let go of the desire or sensuousness of Kamadhātu. In the Kosa, includes 17 heavens.

Arupadhātu: The Realm of Formlessness. Realized upon completely letting go of even the subtle material existence of Rupadhātu. Includes 4 heavens which are not places, rather, Arupadhātu "is fourfold through its mode of existence."

[III.3]

Note: these are the 3 realms as *realms of existence*. Rupadhātu & Arupadhātu as *meditation realms* are discussed in Ch VIII.

Abhidharmakosa Chapter III. **SATTVA-LOKA** (World of Beings): *Gati* - Realms of Rebirth (K1-9, 75-85)

<i>Dhatu</i>	<i>5 Gati</i>	(temporary abodes) Beings	Height	Lifespan	Notes	
	[Aryans (Noble Ones)]	[<i>Asaiksa</i> (beyond training)] [<i>Saiksa</i> (training)]	[Not a realm of rebirth (<i>gati</i>), but beyond 3 <i>dhatu</i> s (<i>lokuttara</i>).]		Mahayana somewhat accepts this cosmology, adding Pure Lands. See different vision in <i>Avatamsaka</i> Ch.5.	
III. <i>Auppadhatu</i>		4 non-material or formless <i>dhatu</i> s (dissolving limits)	<i>Naivasamjñānāsamjñāyatana</i> (neither perception or non-perception) (AKA Bhavagra) <i>Ākimcanyāyatana</i> (nothingness) (K5: 7 th sthiti) <i>Vijñānānāntyāyatana</i> (infinite consciousness) (K5: 6 th sthiti) <i>Ākāśānāntyāyatana</i> (limitless space)(K5:5 th sthiti)	n/a n/a n/a n/a	80,000 kalpas 60,000 kalpas 50,000 kalpas 20,000 kalpas	III.3: Arupyadhatu is not a place. It is fourfold through its mode of existence. [While these beings only have 4 <i>skandhas</i> , this realm arises from the <i>dhyana</i> practice of beings with 5 <i>skandhas</i> .]
II. <i>Rupadhatu</i> (Pure-Form, Formal Thought)		Of 17 places: (Rupadhatu devas are free from desire) 4 th <i>dhyana</i> – 5 <i>Suddhavasikas</i> 4 th <i>dhyana</i> – <i>Brhatphala</i> worlds 3 rd <i>dhyana</i> – <i>Subhakrtsna</i> worlds 2 nd <i>dhyana</i> – <i>Ābhāsvara</i> worlds 1 st <i>dhyana</i> – <i>Brahma</i> worlds	<i>Akanisthas</i> (highest heaven/limit of rupa-being) <i>Sudarsanas</i> (clear seeing/perfect vision) <i>Sudrsas</i> (beautiful/perfect form) <i>Atapas</i> (untroubled/without heat) <i>Avrhas</i> (not falling/passionless) <i>Brhatphalas</i> (having great fruit/of great results) [<i>Asamjñasattva</i> (non-conscious beings)] <i>Punyaprasavas</i> (offspring of merit) <i>Anabhrakas</i> (cloudless) <i>Subhakrtsnas</i> (total beauty/purity) (K5: 4 th sthiti) <i>Apramanasubhas</i> (limitless beauty/purity) <i>Parittasubhas</i> (limited beauty/lesser purity) <i>Abhasvaras</i> (possessing splendor) (K5: 3 rd sthiti) <i>Apramanabhas</i> (limitless light) <i>Parittabhas</i> (limited light) <i>Mahabrahmanus</i> (Great Brahma) <i>Brahmapurohitas</i> (ministers of Brahma) <i>Brahmakayikas</i> (councilors of ") (K5: 2 nd sthiti)	16,000 yojana 8,000 yojana 4,000 yojana 2,000 yojana 1,000 yojana 500 yojana [500 yojana] 250 yojana 125 yojana 64 yojana 32 yojana 16 yojana 8 yojana 4 yojana 2 yojana 1½ yojana 1 yojana ½ yojana	16,000 kalpa 8,000 kalpa 4,000 kalpa 2,000 kalpa 1,000 kalpa 500 kalpa [500 kalpa] 250 kalpa 125 kalpa 64 kalpa 32 kalpa 16 kalpa 8 kalpa 4 kalpa 2 kalpa 1½ kalpa (½ maha) 1 kalpa (½ maha) ½ kalpa (½ maha)	<i>Suddhavasikas</i> (Pure Abodes): only <i>Anāgāmins</i> (non-returners) live here. Protectors of Buddhism. E.g. Brahma Sahampati (who urged Shakyamuni to teach). “Not agitated” (part of <i>Brahmaphala</i> - AKB:II.41) The 4 th <i>dhyana</i> worlds are not destroyed at the end of a kalpa. Quiet joy, bodies radiate a steady light. 3 rd <i>dhyana</i> realms are destroyed by wind. They cry out in joy: <i>aho sukham!</i> (Oh joy!), bodies emit flashing rays of light like lightning. These realms are destroyed by water. Brahma is regarded by some (including himself) as the creator of the world. 1 st <i>dhyana</i> realms are destroyed by fire.
I. <i>Kamadhatu</i> (Desire Realm, Existential Horizon of Sense-pleasure) (28 places)		5. <i>Devas</i> 天 Gods, Heavenly or Celestial Beings [4. Human & 5. Devas result from Kusala-karma] Devas of Kama-dhatu [enjoy sensual pleasure, couple in 5 ways: intercourse, an embrace, a touch, a smile, and a look] 4 are above Meru: 2 realms are on Meru: [<i>Asuras</i> 修羅 anti-gods, demi-gods, titans, fighting spirits, demons. (Regarded variously as <i>devas</i> , animals, <i>pretas</i> , and their own realm.)]	<i>Paranirmitavasavartins</i> (with power over creation) <i>Nirmanaratis</i> (delighting in their creations) <i>Tusitas</i> (joyful) (Abode of the Bodhisattva's penultimate rebirth.) <i>Yamas</i> (the lowest realm above earth) <i>Trayastrimsas</i> (of the 33 (devas)) <i>Caturmaharajikas</i> (4 Great Kings: Dhṛtarāṣṭra (east), Virūdhaka (south), Virūpākṣa (west), Vaiśravaṇa (north))	1½ krosa 1¼ krosa 1 krosa ¾ krosa ½ krosa ¼ krosa	9,334,000,000 yrs 2,336,000,000 yrs 584,000,000 yrs 146,000,000 yrs 36,500,000 yrs 9,125,000 yrs	Their desires are filled by other devas...home of Māra Whatever they desire, appears The future Buddha Maitreya currently abides here. “Heaven without fighting” Ruler: Sakra Devanam Indra The most numerous of the Gods. They live on 4 terraces on Meru.
	4. <i>Manusya</i> 人 Humans (K5: 1 st sthiti) 4 continents [shape]:	<i>Uttara-Kuru</i> (Northern Kurus) [square] <i>Avara-Godaniya</i> (Western Godanias) [circle] <i>Purva-Videha</i> (Eastern Videhas) [half-moon] <i>Jambudvipa</i> (South Jambudvipa) [carriage]	32 elbows 16 elbows 8 elbows 3½ - 4 elbows	1,000 yrs 500 yrs 250 yrs ∞ - 10 yrs	“the shape of the continents... is the shape of the faces of the persons who reside in them.” <i>Where we (and Buddhas) live!</i>	
	3. <i>Tiryak</i> 畜生 Animals (of land, water & air, miniscule-massive)	[varies]	[varies]	Up to 1 kalpa	Naga kings live for a kalpa	
	2. <i>Preta</i> 餓鬼 Hungry ghosts	(There is great variety in Pretas, some enjoy a glory similar to gods. Yama, the king of Pretas, lives 500 yojanas under Jambudvipa.)	[unspecified]	15,000 yrs	Some live in our world but see it differently, e.g. water as pus, etc.	
	Hot hells	<i>Sañjīva</i> (reviving (repeatedly pulverized & revived)) <i>Kālasūtra</i> (iron chains) <i>Samghāta</i> (crushing) <i>Raurava</i> (screaming) <i>Mahāraurava</i> (great screaming) <i>Tapana</i> (scorching) <i>Pratāpana</i> (extreme scorching) <i>Avīci</i> (uninterrupted [torture])	" " " " " " "	4,562,500,000 yrs 36,500,000,000 yrs 292 trillion yrs 2,336 trillion yrs 18,688 trillion yrs 149,504 trillion yrs ½ antara-kalpa 1 antara-kalpa	“difficult to get out of, full of cruel beings...they have four walls and four gates; they are as high as they are wide; they are encircled by walls of fire; their ceiling is fire; their sun is burning, sparkling fire; and they are filled with flames hundreds of <i>yojanas</i> high.”	
	Cold Hells	<i>Arbuda</i> (blister) <i>Nirarbuda</i> (burst blister) <i>Aṭaṭa</i> (shivering) <i>Hahava</i> (lamentation) <i>Huhuva</i> (chattering teeth) <i>Utpala</i> (blue lotus) <i>Padma</i> (lotus) <i>Mahāpadma</i> (great lotus)	(These lifespans are an estimate, K84: “Life in the Arbudas is the time of the exhaustion of a vaha by taking a grain of sesame every 100 years.” The rest by multiplying by 20...)	" " " " " " " "	51,200 billion yrs 1,024 trillion yrs 20,480 trillion yrs 409,600 trillion yrs 8,192 quadrillion yrs 16,384 * 10 ¹⁶ yrs 32,768 * 10 ¹⁷ yrs 65,536 * 10 ¹⁸ yrs	“Some [names] indicate the form that the beings in hell take...the others indicate the noise that the damned make under the bite of the cold: <i>atata</i> ...” (K59: Are the ‘guardians of hell’ beings?) 1 yojana ~ 8 miles (estimates range from: 4.5 – 16 miles), 8 krosas = 1 yojana
	(Note: In Indian Buddhism, there are varying accounts of the number of hells (and <i>Rupa</i> heavens).)					

“The series (*samtana*) of the *skandhas*, in its continual process, is only a succession of the four existences (*bhava*)” [K37]:

1. Intermediate existence (*antarabhava*)

Basic definition [K10]: “Between death—that is, the five *skandhas* of the moment of death—and arising—that is, the five *skandhas* of the moment of rebirth—there is found an existence—a ‘body’ of five *skandhas*—that goes to the place of rebirth. This existence between two realms of rebirth (*gati*) is called intermediate existence.” (The intermediate existence arises but is not “born”. If it was born, it effectively becomes another realm of existence, contradicting the sutras.)

A series without discontinuity: [K11]: “The momentary *dharmas* exist in a series; when they appear in a place distant from that in which they have been found, it is because they are reproduced without discontinuity in intermediate places, such as the series that constitutes a grain of rice and which one transports to a distant village by passing through all the villages in the interval. In the same way, the mental series takes up birth after being reproduced without discontinuity from the place where death took place.”

Form of antarabhava [K13]: “The action that projects the *gati* or the realm of rebirth - an existence in hell, etc - is the same action that projects the intermediate existence by which one goes to this realm of rebirth. As a consequence *antarabhava* or intermediate existence has the form [as a child] of the future *purvakalabhava* of the realm of rebirth towards which he is going.”

Characteristics [K14]: a) Movement: “Filled with the impetus of the supernormal power of action... The Buddhas themselves cannot stop him... Even a diamond is not impenetrable to him.” **b) Consumption:** They eat odors. Thus called “Gandharva”.

Duration [K14]: As for how long the intermediate being exists, some say there is no fixed rule as it lasts until the necessary conditions come together for rebirth, some say it lasts 7 days, some 7 weeks, and some say it is a very short period of time.

Reincarnation [K15]: “Even though distant he sees the place of his rebirth. There he sees his father and mother united. His mind is troubled by the effects of sex and hostility. When the intermediate being is male, it is gripped by a male desire with regard to the mother; when it is female, it is gripped by a female desire with regard to the father; and, inversely, it hates either the father, or the mother, whom it regards as either a male or a female rival... Then the impurities of semen and blood is found in the womb; the intermediate being, enjoying its pleasures, installs itself there. Then the *skandhas* harden; the intermediate being perishes; and birth arises that is called ‘reincarnation’ (*pratisamdh*).”

Driven by desire: [K15]: Beings which arise from moisture go to their place of rebirth through desire for odors. Beings born from wombs and eggs through desire for sex. Apparitional beings through desire for residence (even to birth in hell, the heat looks good).

Awareness: [K16]: A Cakravartin enters in full consciousness, a Pratyekabuddha enters and stays in full consciousness, a Buddha enters, stays and leaves in full consciousness, and other sentient beings accomplish these stages with a troubled mind.

No-self [K18]: “An entity that abandons the *skandhas* of one existence and takes up the *skandhas* of another existence, an internal agent of action, a Purusa,—this *atman* does not exist. In fact the Blessed One said, ‘Actions exist, and results exist, but there is no agent who abandons these *skandhas* here and takes up those *skandhas* there, independently of the casual relationship of the *dharmas*. What is this causal relationship? Namely, if this exists, then that exists; through the arising of this, there is the arising of that; *Pratityasamutpada*.’... [the *skandhas*] are momentary, and incapable of transmigrating.”

2. Existence as arising (*upapattibhava*) (also see Summary K16-17 below)

Defiled [K37]: Existence as arising is always defiled, and by all the defilements of the sphere to which it belongs.

Four wombs [K8]: i) ‘Womb of beings born from eggs’: beings who arise from eggs, geese, cranes, peacocks, etc.

ii) ‘Womb of beings born from wombs’: beings who arise from a womb, elephants, horses, cows, pigs, etc.

iii) ‘Wombs of beings born from moisture’: beings who arise from the exudation of the elements, earth, etc., -worms, insects, etc.

iv) ‘Womb of apparitional beings’: beings who arise all at once, with their organs neither lacking nor deficient, with all their major and minor limbs. These are called apparitional, because they are skillful at appearing, and because they arise all at once [without an embryonic state, semen and blood]; such as gods, beings in hell, or beings in an intermediate existence.

(K9: **Humans & Animals:** all 4 types; Beings in **Hell & Devas** (& *antarabhava*): apparitional; **Pretas:** womb and apparitional.)

(K9: Apparitional birth is the “best” – but Buddhas are born from wombs (to encourage & reassure beings, and leave relics).)

3. Existence in and of itself (*purvakalabhava*) (see also Ch IV, K95)

How do beings last? [K38]: “Everyone lasts through food... Food signifies that which makes existence (*bhava*) grow... food has for a result causing to endure, causing to go ‘those that exist’, of favoring ‘those desiring re-existence (*sambhava*is in).”

Four Types of Food [K39-41]: (i) Food by the mouthfuls exists in Kāmadhātu... In the three Dhātus, (ii) contact, (iii) volition, and (iv) consciousness, when they are impure, are food... (i) Food by the mouthful makes the body grow, while (ii) contact makes the mind grow. These two foods which cause that which is born to live, and which are similar to a wet-nurse, are the major items for the duration of a being who is born. (iii) Mental volitional action which is active, projects a new existence; this new existence, thus projected, is produced from the seed which is the (iv) consciousness ‘informed’ through action. Mental volitional action and the consciousness are thus the two foods which cause birth, which are similar to a mother, and which are the major items for the production of the existence of a being who has not yet been born.”

4. Existence at death (*maranabhava*)

With a neutral sensation: [K42]: “The mind consciousness, at death and at birth, is associated with the sensation of indifference, *upeksa*... This sensation is not active; the other sensations are active and, as a consequence, an arising and a dying consciousness cannot be associated with them, for, in this hypothesis, it would itself be active.”

Where consciousness dies: [K43]: “When death is gradual, the manas dies in the feet, at the navel, in the heart, accordingly as the being goes below, among humans, among the Suras [gods], or is not reborn... [Consciousness though nonmaterial is bound to the organ of touch, its point of support, thus:] The consciousness dies through the destruction of the organ of touch, which takes place in a certain place. Towards the end of life, the organ of touch perishes bit by bit; at the end it remains only in a certain part of the body where it finishes by disappearing.”

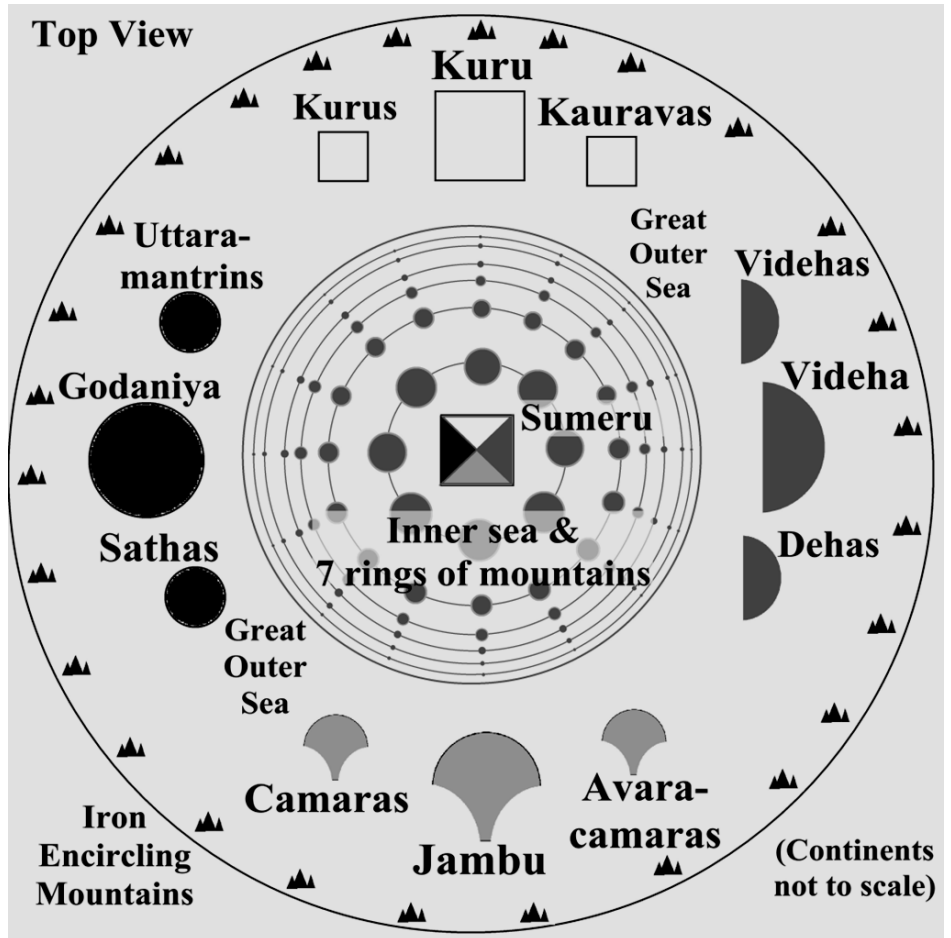
BHAJANA-LOKA

The Receptacle (or Container) World (K45-74)

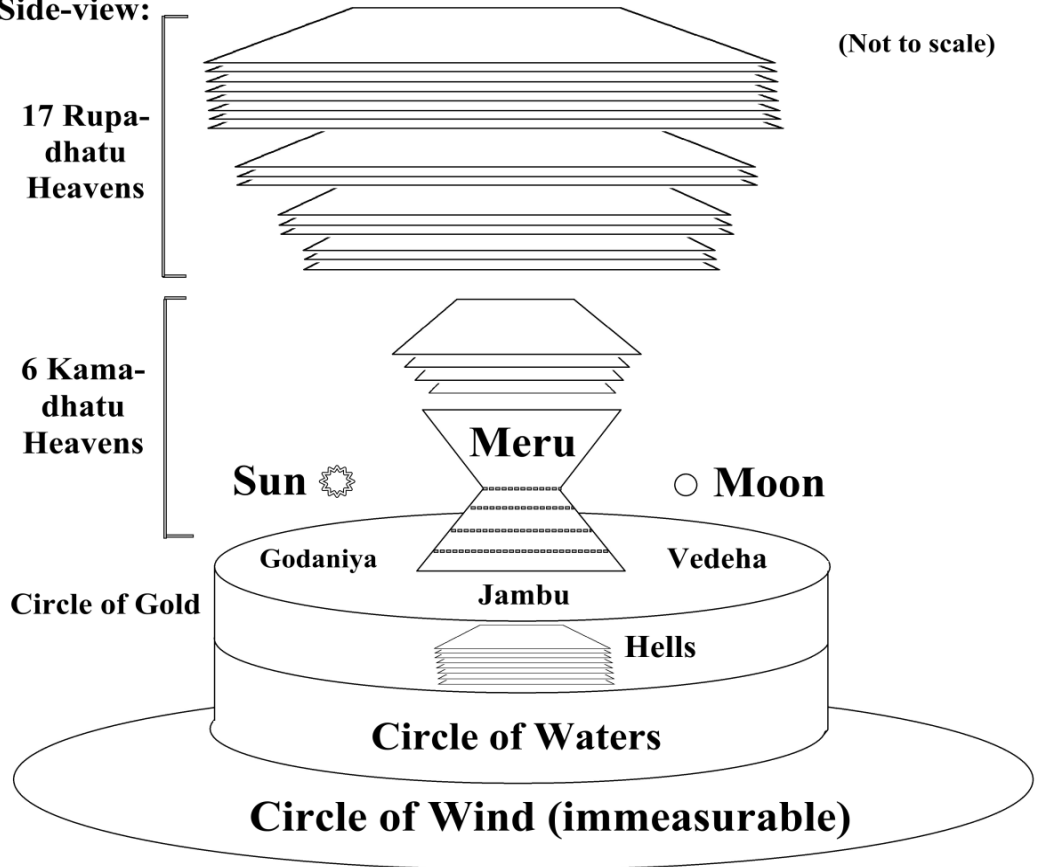
Detail of Jambudvīpa (K57):



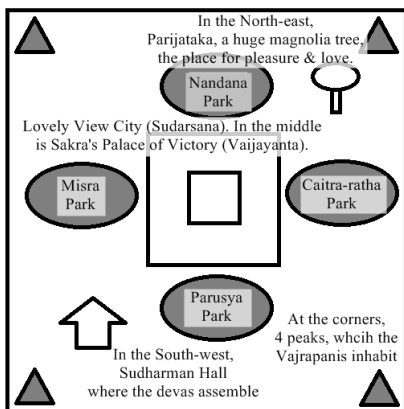
(Four rivers flow from Lake Anavatapta, each circle the lake once and then flow out – this is actually not in the Kosa, but the Mahāvibhāsa. Sadakata speculates that this lake may refer to Manasarovar in Tibet (in Tibetan: Mapan).)



Side-view:



Detail: Layout of Trayastrimsa, "the Heaven of the 33 Gods" (At the summit of Meru) (K65-68):

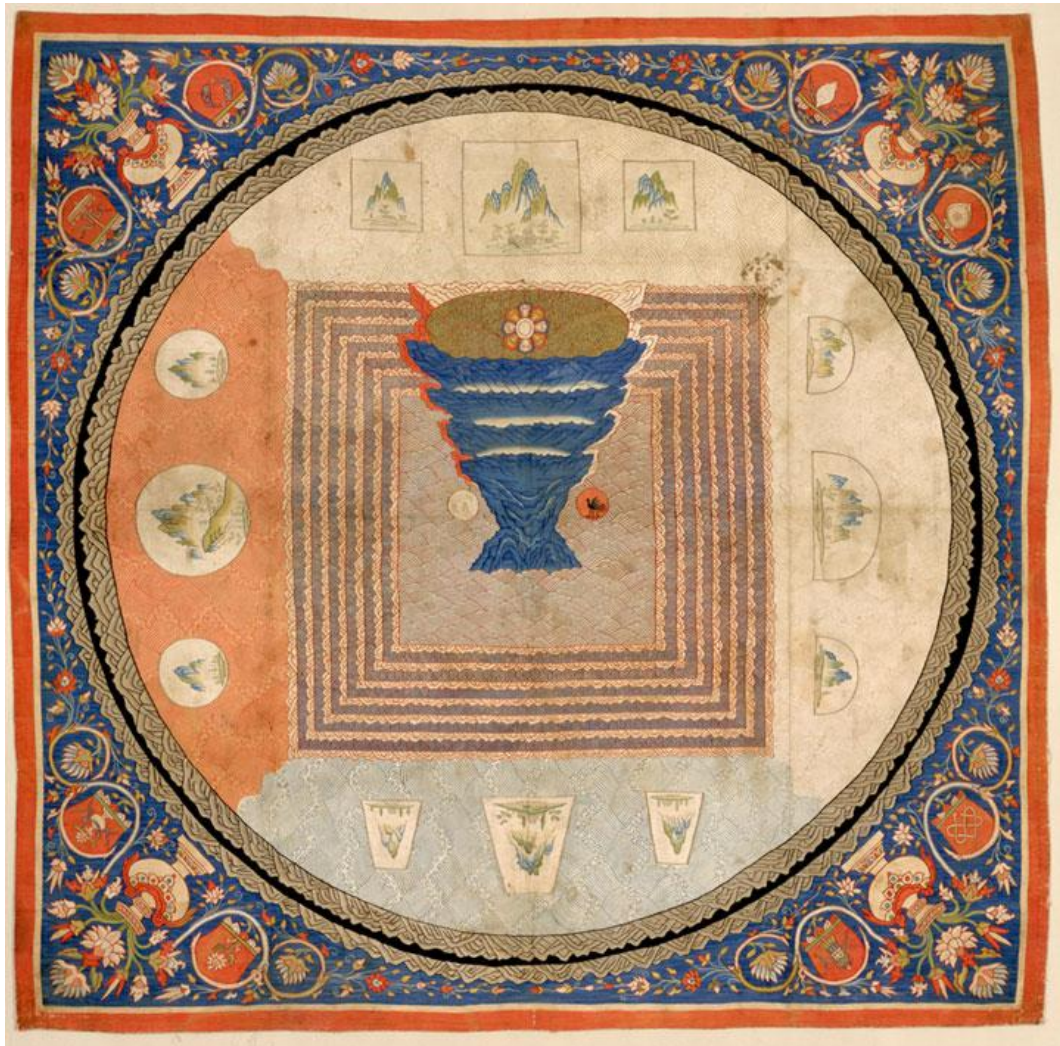


The Universe: K73-74: One thousand four-continent, moons, suns, Merus, dwellings of the Kāma gods, and world of Brahmā, make up a small chiliocosm; one thousand small chiliocosms make a dichiliocosm (one million worlds), the middle universe; and one thousand dichiliocosms make a trichiliocosm (one billion worlds). [according to some, they are arranged horizontally, according to others, vertically...also variant views on how the Rupa heavens relate these universes (see below also: Process of the World).]

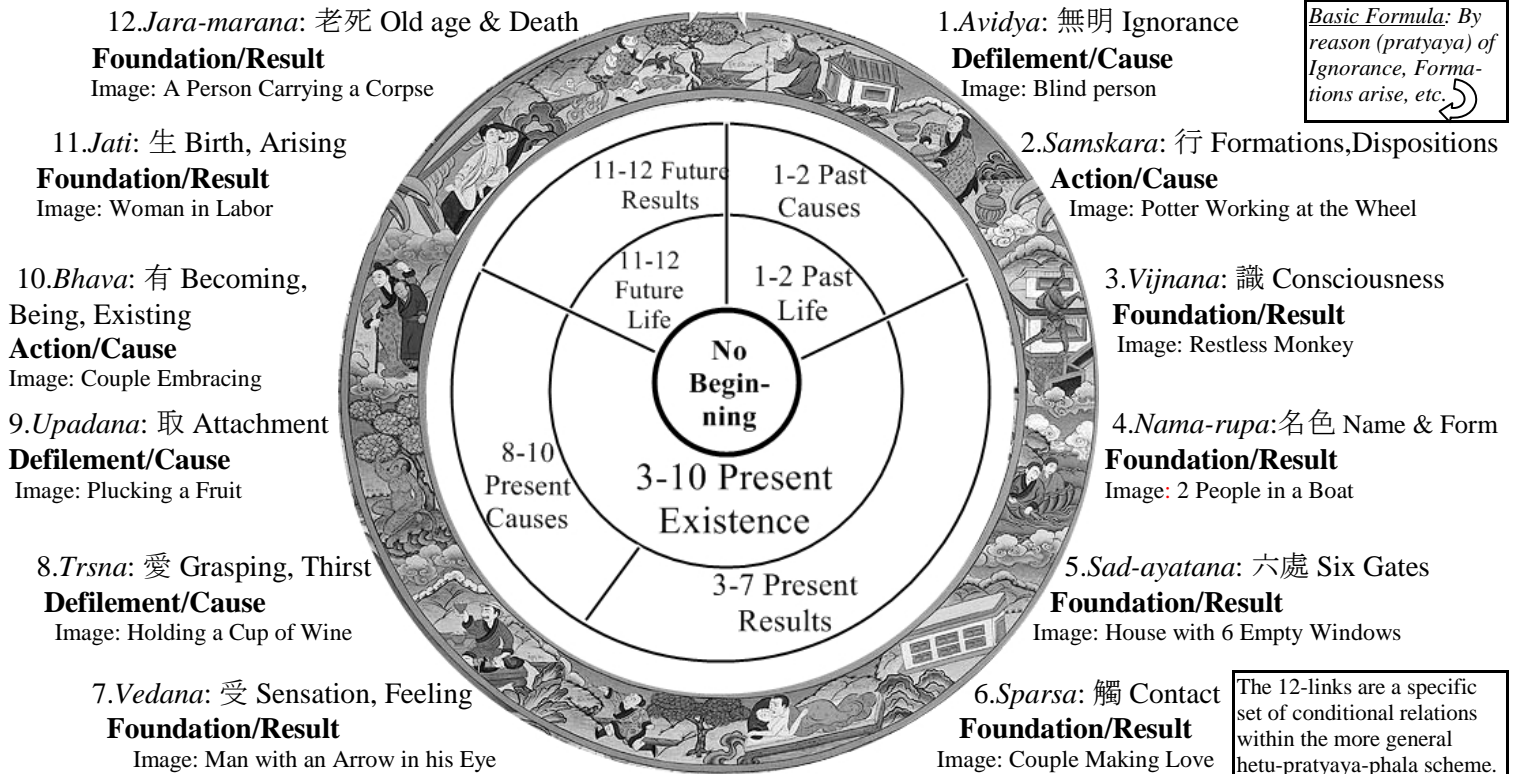
Category	Name of realm, plane, element, feature, etc.	Width	Height/Depth
Rupa Heavens	<i>Akanisthas</i> (17 th rupa heaven) (Note: multiple views of width & height...)	(First 3 dhyanas are the dimension of small, medium & great chiliocosms, 4 th dhyana is without measure)	167,772,160,000 yojanas
	(The 2 nd – 16 th rupa heavens double in height each time, from 5,120,000 to 83,886,080,000 yojanas) (for the names of these, see the Gatis)		(by doubling each time)
	<i>Brahmakayikas</i> (1 st rupa heaven)		2,560,000 yojanas high
Kamadhatu Heavens	<i>Paranirmitavasavartins</i>	"	1,280,000 yojanas high
	<i>Nirmānarati</i>	"	640,000 yojanas high
	<i>Tusita</i>	"	320,000 yojanas high
	<i>Yama</i> (from here up – “aerial abodes” above Sumeru)	"	160,000 yojanas high
	<i>Trayastrimsa</i> (“The 33 [Gods]”=8 vasavas, 2 asvinas, 11 rudras, 12 adityas. Summit of Meru. In the center, city of Sudarsana, with it’s own “soft” & multi-colored sun. 4 peaks in the corners which the Vajrapani’s inhabit. 4 Pleasure gardens. Parijata in the NE, Sudharma in the SW.)	"	80,000 yojanas high
	<i>Caturmaharajikas</i> (see 4 terraces below)		
Celestial bodies	Sun (“midnight it sets, midday it rises,” days grow longer as it goes south...)	51 yojanas	40,000 yojanas high
	Moon (“covered by its shadow by reason of its proximity to the sun”)	50 yojanas	40,000 yojanas high
4 Terraces (belonging to the <i>Caturmaharajikas</i>)	<i>Maharajikas</i> (great kings)	(With Gandharvas in the east, Kumbhandas in the south, Nagas in the west Yaksas in the north)	2,000 yojanas
	<i>Sadamttas</i> (always intoxicated)		4,000 yojanas
	<i>Maladharas</i> (wearer of crowns)		8,000 yojanas
	<i>Krotapanis</i> (pitcher in hand)		16,000 yojanas
Mountains and Oceans	<i>Sumeru</i> (supreme) mountain (at the center) (4 jewels: K50: “Meru has four faces which are respectively, from north to west, made of gold, silver, lapis and crystal. Each of these substances gives its own color to the part of space which faces it. Since the face of <i>Meru</i> which is turned towards Jambudvipa is made of lapis, our heaven is thus similar in color to lapis.”) (overall shape: like an hour-glass)(compare: diameter of earth = 8k miles)	80,000 yojanas	80,000 yojanas high
	1 st Sea (<i>Sita</i> : water has 8 qualities: cold, dear, light, tasty, sweet, not fetid, & non-harming throat & stomach) (the oceans form the intervals between the mountains)	80,000 yojanas	80,000 yojanas deep
	<i>Yugandhara</i> (yoke) mountains (gold) (these and the remaining mountain ranges below (Isadhara, etc.) form a set of concentric rings.)	40,000 yojanas	40,000 yojanas high
	2 nd Sea (<i>Sita</i> : water as for the 1 st Sea)	40,000 yojanas	40,000 yojanas deep
	<i>Isadhara</i> (plowshare) mountains (gold)	20,000 yojanas	20,000 yojanas high
	3 rd Sea (<i>Sita</i> : water as for the 1 st Sea)	20,000 yojanas	20,000 yojanas deep
	<i>Khadiraka</i> (Khadira) mountains (gold)	10,000 yojanas	10,000 yojanas high
	4 th Sea (<i>Sita</i> : water as for the 1 st Sea)	10,000 yojanas	10,000 yojanas deep
	<i>Sudarśana</i> (lovely) mountains (gold)	5,000 yojanas	5,000 yojanas high
	5 th Sea (<i>Sita</i> : water as for the 1 st Sea)	5,000 yojanas	5,000 yojanas deep
	<i>Aśvakarna</i> mountains (ear of the horse) (gold)	2,500 yojanas	2,500 yojanas high
	6 th Sea (<i>Sita</i> : water as for the 1 st Sea)	2,500 yojanas	2,500 yojanas deep
	<i>Vinataka</i> (perfect bow) mountains (gold)	1,250 yojanas	1,250 yojanas high
	7 th Sea (<i>Sita</i> : water as for the 1 st Sea) (7 Sitas = inner sea)	1,250 yojanas	1,250 yojanas deep
	<i>Nimindhara</i> (rim of the wheel) mountains (gold)	625 yojanas	625 yojanas high
	The Great Outer Sea (salt water)	322,000 yojanas	(relatively shallow)
<i>Cakravāda</i> (encircling) mountains (iron)	312.5 yojanas	312.5 yojanas high	
Four Continents	<i>Uttara-Kuru</i> (Northern Kurus) [square] (its tree is a Kalpa-tree)	8,000 yojanas around (each side = 2,000 yojanas)	
	<i>Avara-Godaniya</i> (Western Godanias) [circle] (its tree is a giant Kadamba)	7,500 yojanas around (diameter = 2,500 yojanas)	
	<i>Purva-Videha</i> (Eastern Videhas) [half-moon] (its tree is the acacia)	Three sides of 2,000 yojanas & 1 side of 350	
	<i>Jambudvipa</i> (South Jambudvipa) [carriage] (K53: “In its center, resting on the sphere of gold, is the ‘diamond throne’ where the Bodhisattva sits to attain <i>vajropamasamadhi</i> and so to become an Arhat and a Buddha: no other place, and no other person can support the <i>vajropamasamadhi</i> of the Bodhisattva.” K57: “By going toward the north in this Jambudvipa, one encounters three ant-Mountains, [so called because they have the shape of an ant]; then three other ant-Mountains; then three other again; and finally the Himavat (=the Himalayas). Beyond that, this side of the Gandhamadana (‘Mountain of Perfume’), lies Lake Anavatapta from whence there flows out four great rivers, the Ganga, the Sindhu, the Vaksu and the Sita. This lake, fifty <i>yojanas</i> wide and deep, is full of a water endowed with the eight qualities. Only persons who possess magical powers can go there. The Jambu tree is located near this lake. Our continent receives its name of Jambudvipa, either from the tree, or from the fruit of the tree which is also called Jambu.”)	Three sides of 2,000 yojanas & 1 side of 3½	
Foundational Circles or Discs	Gold (originally water which got agitated and became gold)	1,203,450 yojanas	320,000 yojanas thick
	Water (held by the wind or by the actions of beings)	(diameter)	800,000 yojanas thick
	Wind (arises by the actions of living beings, resting on space, it is solid)	immeasurable	1,600,000 yojanas thick
Hells	<i>Avici</i> etc. (the other hells are above <i>Avici</i> , each has 16 annexes.)	20,000 yojanas	20,000 yojanas below

Horizontally: 40k (center of Meru to edge) + 80k (1st Sea) + 40k (Yugandhara) + 40k (2nd Sea) + 20k (etc.) + 20k + 10k + 10k + 5k + 5k + 2.5k + 2.5k + 1,250 + 1,250 + 625 + 625 (Nimindhara) + 322k (outer sea) + 312.5 (Cakravada) = 601,062.5 yojanas radius. Multiply by 2 for diameter = 1,202,125 which is very close to: 1,203,450 = diameter of Gold & Water (leaves an outer rim 662.5 yojanas?)

A few traditional depictions of Meru, the continents, etc.:



Dvādaśa-astanga Pratītyasamutpāda – 十二因緣 – Twelve-fold Dependent Co-arising (Ch III, K20-38)



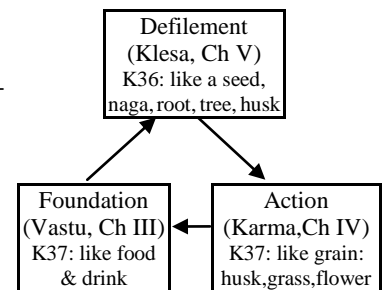
DEFINITION: K28: *Pratītyasamutpāda* signifies “arising having attained the condition.” **K24:** What is *Pratītyasamutpāda*? All the conditioned (*samskṛta*) dharmas. What are the dharmas produced through dependence (*pratītyasamutpanna*)? All the conditioned dharmas. [*Pratītyasamutpāda* is the way dharmas arise & pass. It is eternal but not itself an unconditioned dharma, as it is conditioned dharmas.]

PURPOSE: K25: Why does the Sutra teach *Pratītyasamutpāda* as only pertaining to living beings? In order to have aberration cease with regard to the past, the future, and the interval in between. And it is for this same reason that it teaches a *Pratītyasamutpāda* in three sections. [It clarifies: 1. Rebirth without positing a “self”; 2. Rebirth being propelled by defilement & action based on defilement.]

EVERY RESULT IS A CAUSE: K28: The part that is a cause is *Pratītyasamutpāda*, because, there takes place arising from it. The part that is a result is *pratītyasamutpanna*, because it arose; but it is also *Pratītyasamutpāda*, because, from it, arising takes place.

THREEFOLD: K26: This twelvefold *Pratītyasamutpāda* is also threefold, defilement (*klesa*), action (*karman*), and foundation (*vastu*); it is twofold, cause and result. Three parts are defilement, two are action; seven are foundation and also result. Ignorance, thirst, and attachment are, by their nature, defilements; the *samskaras* and *bhava* are action; consciousness, *namarupa*, the six *ayatana*, contact, sensation, birth, and old age and death are foundation, so called because they are the support (*ahaya-adhithana*) of the defilements and action. The parts that are foundation are result: the five that are not foundation are cause, being both defilement and action in nature.

NO BEGINNING: K27: If *Pratītyasamutpāda* has only twelve parts, transmigration would have a beginning, since the cause of ignorance is not indicated; and it would have an end, since the result of old age and death is not indicated. Thus one must add new parts, and to infinity. No, for the Blessed One has implicitly indicated the cause of ignorance and result of old age and death. (i) From defilement there arises defilement (8→9) and (ii) action (1→2,9→10); (iii) from whence foundation (2→3,10→11); (iv) from whence a new foundation (3→4→5→6→7,11→12) and (v) defilement (7→8): such is the manner of existence of the parts of existence [12 limbs]... Since such is the manner of existence of the various parts of dependent origination it is clear that ignorance has either a defilement or a foundation for its cause; it is clear that old age & death has defilement for a result. [This unfolds the interrelations of Chapters III, IV & V and also illustrates: (I.4) “All conditioned things, with the exception of the path, are impure.”]



ALL LINKS ASSOCIATED WITH IGNORANCE: K27: To the Arhats, sensation is not a cause of desire: from whence we conclude that sensation is a cause of desire only when it is defiled, associated with ignorance. [This is true of all 12 links.]

FOUR APPROACHES or ASPECTS: K24: It is also said that *Pratītyasamutpāda* is fourfold:

- 1. Momentary** or of one moment (*ksanika*): “realized in one and the same moment.” [The 12-links are viewed in terms of the conjoined dharmas functioning simultaneously in a single moment. Sautrantikas object to this and **Static** *pratītyasamutpāda*.]
- 2. Prolonged** (*prakarsika*: extending over many moments of many existences): “extending itself over three consecutive existences.” [This perspective extends the analysis throughout samsara and past, present & future. The 12-links are an uninterrupted continuance.]
- 3. Serial** or **Connected** (*sambandhika*, through the union of causes and effects): “the dharmas produced through dependence.” [This approach emphasizes connection of one moment to the next as cause & effect (sometimes in contrast to **Momentary** (cut-off/flashing).)]
- 4. Static** or **Pertaining to States** (*avasthika*: embracing twelve states, or periods, of the five *skandhas*). “made up of the twelve states (*avastha*) embracing the five *skandhas*.” [All 4 approaches are represented in Sarvastivada, this one is preferred and it actually includes the **Prolonged** approach (3 lives). Each limb is named “according to the predominant dharma” (Stalker trans). e.g.: “The Blessed One designates a state in which ignorance is the major element as ignorance.” Stages 3-5 are embryonic, 6-8 childhood.]

[for more, see:]	2 presentations: (1) K21-24: Static (links = states), & (2) K28: Serial or Connected (links = dharmas, not states),	Momentary
1. Avidya (ignorance) [III.28-29]	K21-24: Ignorance is, in a previous life, the state of defilement. [Ignorance does not refer to an isolated state of ignorance, nor merely to the totality of the defilements, “all the <i>klesas</i> ”] but rather, in a previous life, the series (with its five <i>skandhas</i>) which is defiled, the condition of defilement. All the defilements in fact accompany ignorance, and are activated through ignorance. In the same way, when one says that the king is coming, one understands that his courtiers are accompanying him. K28: The fool or Prthagjana does not understand (<i>aprajanari</i>) that <i>Pratityasamutpada</i> is merely the <i>samskaras</i> , that is, conditioned (<i>samskrta</i>) dharmas—[this lack of <i>prajna</i> is <i>avidya</i> <i>aveniki</i> , only nonwisdom, not associated with desire]—and this produces a belief in an <i>atman</i> , and egotism;	... (12-links = 1 state)... K24: his <i>moha</i> (aberration) is ignorance (<i>avidya</i>)
2. Samskara (karmic formations) [I.15, II.23-48, IV]	K21-24: The <i>samskaras</i> are, in a previous life, the state of action. The series of the previous life, which does good, bad, or neutral actions, constitute the <i>samskaras</i> . K28: it accomplishes the threefold action - bodily, vocal, mental - with a view to agreeable sensation, & to the sensation of indifference; non-meritorious action, with a view to agreeable sensation in this life; meritorious action, with a view to agreeable sensation in a future life in Kamadhātu; and “immoveable” action, with a view to agreeable sensation of the first three Dhyanas and the sensation of indifference of the higher stages. These actions are the <i>samskaras</i> that exist by reason of ignorance.	K24: his “volition” (<i>cetana</i>) are the <i>samskaras</i>
3. Vijnana (consciousness) [I.16]	K21-24: The consciousness is the <i>skandhas</i> at conception. The five <i>skandhas</i> , in the womb, at the moment of reincarnation (<i>pratisamdhi</i>) or arising constitute consciousness. K28: Given the force of the projection of action, the series of the consciousness, due to the series of the intermediary existence, goes into such and such a realm of rebirth, as long as it may be, in the manner in which a flame goes, that is, in a perpetual renewing. That is the consciousness which exists by reason of the <i>samskaras</i> ... “What is the consciousness? The six groups of consciousness.”	K24: his distinct consciousness of a certain object is consciousness
4. Nama-rupa (name-&-form) [III.30 I.9-13]	K21-24: <i>Namarupa</i> (is the series) from this moment on, until the production of the six <i>ayatanas</i> . <i>Namarupa</i> is made up of the five <i>skandhas</i> , in the womb, from arising, as long as the six organs are not manifested. It is proper to say, “as long as the four organs . . .,” [for the <i>mana-ayatana</i> and the <i>kaya-ayatana</i> exist from arising or conception, <i>pratisamdhiksane</i>]; it is now at the moment when the four organs, eye, etc., appear that these two preexisting organs are found to be “arranged” [in a group of six]. K28: With the consciousness as an antecedent, <i>namarupa</i> arises in this realm of rebirth. This is the five <i>skandhas</i> , conforming to the definition of the <i>Vibbanga</i> : “What is <i>naman</i> ? The four nonmaterial <i>skandhas</i> . What is <i>rupa</i> ? All <i>rupa</i> ... These two,—the <i>naman</i> and the <i>rupa</i> ,—are called <i>namarupa</i> .”	K24: the four <i>skandhas</i> coexisting with the consciousness is <i>namarupa</i> ;
5. Sadayatana: (6 organs) [I.9]	K21-24: The six <i>ayatanas</i> are the five <i>skandhas</i> from the first appearance of the organs until the moment when the coming together of the organ, the object of consciousness, and the consciousness takes place. K28: Then, through the development of <i>namarupa</i> , there arises in their times, the six organs: these are the six <i>ayatanas</i> .	K24: organs in relation to <i>namarupa</i> are 6 <i>ayatanas</i>
6. Sparsa (contact) [III.30-31]	K21-24: There is <i>sparsa</i> , or contact, until the moment when the capacity to distinguish the cause of pleasure, of suffering, etc., is acquired. Contact [which begins at birth] lasts until the moment when the infant becomes capable of distinguishing, “This is a cause of pleasure...” K28: Then, encountering their object, a consciousness arises, and, through the coming together of the three (consciousness, the six <i>ayatanas</i> and a <i>visaya</i>), there is contact, which is susceptible of being experienced agreeably, etc.	K24: the application of the six <i>ayatanas</i> is contact
7. Vedana (sensation) [III.32-35]	K21-24: There is contact before sexual union. Contact, which the Karika terms <i>vitti</i> , exists for as long as desire for sexual union is not in action. [This state is termed <i>vedana</i> , sensation, because one experiences the cause of <i>vedana</i> .] K28: From that, the threefold sensation, agreeable, etc., arises.	K24: to experience contact is sensation
8. Trishna (thirst) [V]	K21-24: Desire (“thirst”) is the state of one who desires pleasure and sexual union. There is then in activity concupiscence relative to the objects of desire, visible things, etc., and sexual union. This state of “thirst” or desire ends when one begins, under the influence of this desire, to search out these pleasures. K28: From this threefold sensation, there arises a threefold desire; desire for <i>kama</i> or desire for agreeable sensation of the sphere of Kamadhātu, in a being tormented by suffering; desire for <i>rupa</i> , or desire for agreeable sensation of the three Dhyanas and the sensation of indifference of the Fourth; all desire for Arupya.	K24: desire (<i>raga</i>) is thirst;
9. Upadana (attachment) [V]	K21-24: <i>Upadana</i> or attachment is the state of one who runs around in search of the pleasures. One runs everywhere in order to acquire these pleasures. [Or rather <i>upadana</i> is the fourfold defilement (v.38): the period during which this fourfold defilement is active is called <i>upadana</i> .] K28: Then, from the desire relating to sensation, there arises a fourfold attachment (<i>upadana</i>): attachment to the object of sense pleasure (<i>kamopadana</i>), attachment to views (<i>drstyupadana</i>), attachment to rules and rituals (<i>silavratopadana</i>), and attachment to theories concerning the soul (<i>atmavadopadana</i>). The <i>kamas</i> are the five objects of pleasure (<i>kamaguna</i>). The views, sixty-two in number, are as explained in the <i>Brahmajalasastra</i> . <i>Sila</i> is rejecting immorality; <i>vrata</i> is the vow to act like a dog, a bull, etc. . . <i>Atmavada</i> is the person himself, and <i>atmabhava</i> , is that relating to which one says <i>atman</i> ... “The fool, the ignorant, the Prthagjana, conforming to the manners of vulgar speech, thinks ‘me,’ or ‘mine;’ but there is not any ‘me’ or ‘mine.’” Attachment to the <i>kamas</i> , views, etc., is <i>chanda</i> or desire, and <i>raga</i> or craving, with regard to them. . .	K24: the <i>parya-vasthanas</i> [corruptions] associated with thirst are attachment
10. Bhava (becoming) [IV]	K21-24: Running around in this manner He does actions which will have for their result future existence (<i>bhava</i>): this is <i>bhava</i> , [<i>Bhava</i> signifies “action,” for existence takes place by reason of it.] Action done and accumulated in the search for pleasures will produce reexistence. The period during which one does this action constitutes <i>bhava</i> . K28: Because of attachment, accumulated action produces a new existence: this is <i>bhava</i> . The Sutra says, “Ananda, action that produces a new existence is the nature of <i>bhava</i> .”	K24: bodily or vocal action that proceeds is <i>bhava</i>
11. Jati (birth) [III.8-17,38]	K21-24: <i>Jati</i> is the new reincarnation. The five <i>skandhas</i> at the moment when reincarnation takes place after death is <i>jati</i> The “part” that receives the name of consciousness in a present existence is called <i>jati</i> in a future existence. K28: By reason of <i>bhava</i> , and by means of the descent of the consciousness, future arising (<i>janman</i>) is birth, which is made up of the five <i>skandhas</i> , being <i>namarupa</i> in nature.	K24: emergence of all these <i>dharma</i> s is <i>jati</i>
12. Jara-marana (aging, death) [III.42-44]	K21-24: Old age-and-death lasts until sensation. From <i>jati</i> until sensation,—which is here termed <i>vid</i> —there are four parts of the present existence, <i>namarupa</i> , the six <i>ayatana</i> , contact and sensation which are, in a future existence designated by the expression old age and death, the twelfth part of this twelvefold series. K28: Because of birth, there is old age and death as defined in the Sutra. It is in this manner that, sufficient unto itself—that is, without any relation to an <i>atman</i> - there is produced this great mass of suffering, great because it has neither beginning nor end.	K24: their maturity is old age; and their rupture is death

The following table lays out the analysis of K33-35 which, as part of the exposition of sensation (*vedana*), include a study of what can be an object of mind (*manopavicara*) in terms of :

- a) The 6 sense objects (visible, sounds, odors, tastes, tangibles & mind-objects (*dharmas*)) [delineated in the 2nd column]
 b) The 3 sensations (satisfactory, dissatisfactory and indifferent) [delineated in the 1st column (on the left)]
 c) The 3 realms (*Kamadhatu*, *Rupadhatu* and *Arupyadhātu*) [delineated in the 2nd row from the top]

These potential objects of mind are then analyzed in terms of what beings can have them for objects – beings in:

- a) *Kamadhatu* \ [delineated in
 b) The 1st and 2nd *dhyanas* (*Rupadhatu*) [delineated in
 c) The 3rd and 4th *dhyanas* (*Rupadhatu*) the 1st row along
 d) The preliminary stage of *Arupyadhana* the top]
 e) *Arupyadhya* /

A being in:		<i>Kamadhatu</i>			1 st and 2 nd <i>dhyanas</i> (<i>Rupadhatu</i>)			3 rd and 4 th <i>dhyanas</i> (<i>Rupadhatu</i>)			Preliminary Stage of <i>Arupyadhya</i>		<i>Arupyadhya</i>
Can have for their object:		<i>Kama-dhatu</i>	<i>Rupa-dhatu</i>	<i>Arupya-dhatu</i>	<i>Kama-dhatu</i>	<i>Rupa-dhatu</i>	<i>Arupya-dhatu</i>	<i>Kama-dhatu</i>	<i>Rupa-dhatu</i>	<i>Arupya-dhatu</i>	<i>Rupa-dhatu</i>	<i>Arupya-dhatu</i>	<i>Arupya-dhatu</i>
18 <i>Manopavicaras</i> :													
Satisfaction <i>samanasya</i>	1. Visibles	X	X		X	X							
	2. Sounds	X	X		X	X							
	3. Odors	X			X								
	4. Tastes	X			X								
	5. Tangibles	X	X		X	X							
	6. <i>Dharmas</i>	X	X	X	X	X	X						
Dissatisfaction <i>daurmanasya</i>	7. Visibles	X	X										
	8. Sounds	X	X										
	9. Odors	X											
	10. Tastes	X											
	11. Tangibles	X	X										
	12. <i>Dharmas</i>	X	X	X									
Indifference <i>upeksa</i>	13. Visibles	X	X		X	X		X	X		X		
	14. Sounds	X	X		X	X		X	X		X		
	15. Odors	X			X			X					
	16. Tastes	X			X			X					
	17. Tangibles	X	X		X	X		X	X		X		
	18. <i>Dharmas</i>	X	X	X	X	X	X	X	X	X	X	X	X

K36-37 unfold the threefold analysis of dependent co-arising introduced in K26 (see above):

Defilement (<i>klesa</i>) [K36]	Action (<i>karma</i>) [K37]	Foundation (<i>vastu</i>) [K37]
Defilement is like a seed, a <i>Nāga</i> , a root, a tree, a husk of grain.	Action is like grain with its husk, grass, flower.	The substantial entity is like food and drink.
As a stalk, leaves, etc., arise from a seed, so too defilement arises from defilement, action, and a real, substantial entity. A pond where <i>Nagas</i> live does not dry up; in the same way the ocean of births where this <i>Naga</i> which is defilement remains does not dry up. The tree whose root is not cut off continues to grow even through one cuts and re-cuts its greenery; in the same way, as long as this root, defilement, is not cut off, the realms of rebirth continue to grow. A tree gives forth flowers and fruits at different times; in the same way it is not at one and the same time that this tree, the defilement, gives forth a defilement, action and a substantial entity. Grain, even though intact, does not germinate when it is stripped of its husk; in the same way action must be associated with this husk which is defilement in order to bear fruit in a new existence.	Action is like grain with its husk. It is like grass that dies when the fruit is ripe: in the same way, when the action has matured, it no longer matures any more. It is like a flower, the immediate cause of the arising of the fruit: in the same way it is the immediate cause of retribution.	Food and drink are not reproduced in food and drink: they are not good except by being consumed: so too the "entity" which is retribution. A new retribution does not precede from retribution, for, in this hypothesis, deliverance would then be impossible.


Note: The study of dependent-co-arising in K20-38 is a specific unfolding of causality (explaining rebirth and what propels *samsara* (cyclic suffering) – see **PURPOSE: K25** above). See also the more general explication of causation in Ch II, K49-65.

Here also is a summary of K16-17:

<i>Garbha-vakranti</i> (abide & leave the womb)	1. Cakravartin (wheel-turning king)	2. First Svayambhu: Pratyekabuddha	3. Second Svayambhu: Buddha	4. Other sentient beings (not a <i>garbha-vakranti</i>)
Consciousness:	Enters in full consciousness	Enters & stays in full consciousness	Enters, stays & leaves in full consciousness	Troubled in mind, no full consciousness
Purity of action and/or knowledge:	Has a great outflowing of merit and is made resplendent through actions	Has [great] knowledge obtained through reflection, meditation etc.	Has merit, instruction, etc: both [great] action and knowledge.	Without great actions and great knowledge

Process of the World, Temporal Cosmology (Ch III, K89-102)

A *Kalpa* (劫波) is an extremely great span of time, or an eon. “Of what does a *kalpa* consist? The *kalpa* is by nature the five *skandhas*.” (K93). There are different types of *kalpas*:

<i>Maha-Kalpa</i> (Great <i>Kalpa</i> = 80 small (<i>antara</i>) <i>kalpas</i> (K93)) – Cycles through 4 <i>Kalpas</i> :			
1. <i>Kalpa</i> of Creation (<i>vivarta-kalpa</i>) =20 small <i>kalpas</i> :	2. <i>Kalpa</i> of Duration or Abiding (<i>vivarta-siddha-kalpa</i>) =20 small <i>kalpas</i> (K91-92):	3. <i>Kalpa</i> of Disappearance (<i>samvarta-kalpa</i>) =20 small <i>kalpas</i> :	4. <i>Kalpa</i> of Emptiness (<i>samvarta-siddha-kalpa</i>) =20 small <i>kalpas</i> :
<p>1. The world is created. 2.-20. World is filled with beings (Human lifespan is “infinite”)</p>	<p>1. The lifespan of humans, from infinite decreases to 10 years in length 2.-19. 18 <i>kalpas</i> where lifespan goes from 10 years in length to 80,000 years and back down to 10 years in length, & in 20. From 10 years to 80,000 years in length</p>	<p>1.-19. The world is emptied of beings. 20. The world is destroyed.</p>	<p>No receptacle world. Beings all reside in the Rupa heavens.</p>
<p>Lasts from the primordial winds until the production of hell-beings. “the seed of a new universe is wind, a wind endowed with special powers which have their beginning in the actions of creatures. And the instrumental cause (<i>nimitta</i>) of this wind is the wind of Rupadhātu which is not destroyed.” K90: “The winds come gradually and, finally, constitute a circle of wind; then there arises all of the receptacles as we have just described: a circle of water, a sphere of gold, Meru, etc. The mansion of Brahma appears first and then all the mansions until those of the Yamas. But this is only after the circle of wind arises. The physical world is thus created, and the world is now created to this extent. “2. Then a being, dying in Abhasvara, is born in the mansion of Brahma which is empty; other beings, dying one after the other in Abhasvara, are born in the heaven of the Brahmāpurohitas, the Brahmakayikas, the Paranirmita-vasavartins and the other gods of Kamadhātu; in Uttarakuru, Godaniya, Videha, and Jambudvīpa; among the Pretas and animals; and in the hells. The rule is that the beings who disappear last reappear first. When a being is born in the hells, the period of creation, of twenty small <i>kalpas</i>, is finished, and the period of duration begins...”</p>	 <p>K98: “The Sutra says, ‘There are visible beings, born of the mind, having all their members, with complete and intact organs, of fine figure, of beautiful color, shining by themselves, travelling through the air, having joy for their food, and living a long time.’ Yet there appeared the ‘juice of the earth,’ the taste of which had the sweetness of honey. One being, of greedy temperament, having perceived the smell of this juice, took pleasure in it and ate it; the other beings then did the same. This was the beginning of eating by mouthfuls (III.39). This eating made their bodies become coarse and heavy and their luminosity come to an end: and then darkness appeared. And then there appeared the sun and the moon. “Because of the attachment of beings to taste, the juice of the earth gradually disappeared Then <i>prthivīparpataka</i> appeared, and beings attached themselves to it. <i>Prthivīparpataka</i> disappeared and a forest creeper appeared and beings then became attached to it. This creeper disappeared and then rice grew, unworked and unseeded: this rice, a coarse food, gave forth waste: beings then developed organs of excretion and sexual organs; they then took different forms. Beings with sexual differences, by reason of their previous habits, were seized by this crocodile which is wrong judgment; they conceived an active desire for pleasure and so had sexual intercourse. It is from this moment on that the beings of Kamadhātu were possessed by the demon which is craving. “One cut rice in the morning for the morning meal, and in the evening for the evening meal. One being, of lazy temperament, made provisions. The others imitated him. With provisions arose the idea of ‘mine,’ the idea of property: then the rice, cut and recut, stopped growing. Then they distributed the fields. One was the owner of one field; one seized the goods of another. This was the beginning of robbery. In order to prevent robbery, they came together and gave a sixth part to an excellent man in order that he protect the fields: this man was given the name <i>ksetrapa</i> or guardian of the fields, and, as he was a <i>ksetrapa</i>, he received the name of <i>ksatriya</i>. Because he was very esteemed by the multitude, and because he charmed his subjects, he became the Raja Mahasammata. This was the beginning of dynasties. Those who abandoned the householder’s life received the name of Brahmins. Then, under a certain king, there were many bandits and thieves. The king punished them by the sword Others said, ‘We have not committed such actions,’ and this was the beginning of lying... From this moment on, the bad courses of action, murder, etc, increased and the lifespan of humans became shorter and shorter. It was reduced, finally, to a length of ten years. There are thus two <i>dharma</i>s: attachment to taste and laziness which are the beginning of this long degeneration.” (The first 19 small <i>kalpas</i> terminate through 3 calamities: war, disease and famine K99.)</p>	<p>Lasts from the non-production of hell-beings until the destruction of the receptacle world. K90: “When not a single being remains in the hells, the destruction of beings in hell is achieved, and the world has been destroyed to that extent: if a being of this universe has committed any actions which should be retributed in hell, the force of these actions causes him to be reborn in the hell of another universe not in the process of destruction... “Among humans of Jambudvīpa, a person enters by himself, without a teacher, by reason of <i>dharmata</i> [see VIII.38, transformations of dharmas], into the First Dhyana. Coming out of this Dhyana, he exclaims, ‘Happy is the pleasure and the joy that arise from detachment! Calm is the pleasure and joy that arise from detachment!’ Understanding these words, other persons also enter into absorption and, after their death, pass into the world of Brahma. When, by this continual process, there does not remain a single person in Jambudvīpa, the destruction of the persons of Jambudvīpa is finished... The same then holds for the gods of Kamadhātu.” K90: “Then, by reason of the exhaustion of the collective action which has created the physical world, and by reason of the emptiness of the world, seven suns successively appear, & the world is entirely consumed from this sphere with its continents to Meru. [continued in next column]</p>	<p>From this world thus inflamed, the flame, conducted by the wind, burns the houses of the world of Brahma... So too, <i>mutatis mutandis</i>, is the destruction through water and through wind, which are similar to destruction through fire but which extend higher” [to the 2nd and 3rd dhyana rupa heavens respectively]. K102 outlines a 64 <i>kalpa</i> cycle of destructions: 7 destructions by fire followed by 1 by water which repeats 7 times & then 7 by fire and 1 by wind. The 1st dhyana heavens are destroyed each time, the 2nd dhyana heavens every 8 <i>kalpas</i>, & the 3rd dhyana heavens once every 64 <i>kalpas</i> [K100-101]. K90: “The world, which has been destroyed as we have seen, stays destroyed for a long time—during twenty small <i>kalpas</i>. There is only space where the world once was.”</p>

Abhidharmakosa Study Materials

Chapter IV: *Karma* (Action)

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Abhidharmakosa Chapter IV: Karma – Action

Overview: Karma is a fundamental teaching of Buddhist doctrine. It is regarded as most profound and in its depths, inconceivable. Karma means action and refers specifically to volitional action, good or bad, which has a retribution, or result, at a later time. Karma is an invariable law of the universe more basic in some sense than the laws of physics (which in this view actually arise from the collective karma of living beings): “there is never opposition between the result and the seed” (K121). However, karma is not bound by a mechanical rigidity. Many factors are at work as action and its retribution unfold according to the teaching of dependent co-arising, a middle way between determinism or fatalism and absolute freedom or random chance (see **6 causes** below). The world (*loka*, Ch III) arises from Karma. Karma, based in the defilements (*anusaya*, Ch V), creates the conditions for cyclic suffering (*samsara*), the round of rebirth. Liberation (*nirvana*) is conceived in terms of the abandonment of defilements and the karmic activity they engender. Liberation goes beyond karma, but the path to liberation involves clearly distinguishing and committing oneself to good or wholesome karma (& mental states) in contrast to evil, bad or unwholesome karma (& mental states), “Essentially, the precepts (*sila*) have heaven for their result; meditation (*bhavana*) has disconnection [from the defilements] for its result... but the precepts contribute to it, since stilling (*samatha*) and insight (*vipasyana*) presuppose the precepts (K124).” Karma is defined as *cetana*, volition, intention. It is thought, voluntary and conscious. In its broader sense, karma refers to all that constitutes retributive causes contributing to a retributive fruit. [Note: there is a tendency, both ancient and modern, to apply “karma” to what is actually its fruit or result.]

Basic categories of action (karma, 業):

2-fold: 1. *cetana* (思) & 2. *cetanakrta* (思所作): volition & action created by volition (action-after-having-been-willed) The Sarvastivadins assign a primary karmic role to volition. Volition has the foremost role in determining the moral quality of an action. Thought projects bodily & vocal karmas and arises before them. Thought also arises together with and assists bodily and vocal karmas. But also, karma is not just volition, as volition itself does not accomplish action in the world. (K1)

3-fold: 1. Mental (*manas* 意), 2. Bodily (*kaya* 身), 3. Vocal (*vag* 語, 口)

Karma is established on a 3-fold basis:

- 1) in terms of the originating cause, mental karma is established (all actions have their origin in the mind)
- 2) in terms of intrinsic nature, vocal karma is established (voice is action by its nature whereas “body” is not)
- 3) in terms of supporting basis, bodily karma is established.

	2-fold	3-fold	5-fold
	cetana-karma	mental	no vijñapti or avijñapti
cetayitva-karma		bodily	bodily vijñapti (身表)
			bodily avijñapti (身無表)
		vocal	vocal vijñapti (語表)
			vocal avijñapti (語無表)

5-fold: 1. *Cetana*, 2. bodily *vijñapti*, 3. bodily *avijñapti*, 4. vocal *vijñapti*, 5. vocal *avijñapti*. (K2-44)

A principle path of karma (see *karmapatha* below) is constituted by non-informative and informative karmas:

Vijñapti (表): informative. Applies to actions of body and voice which are “informative” – evident, communicating, visible, audible, etc. Bodily informative action is shape, not movement, because of momentariness (movement is a false conception). Vocal informative action is speech. (See K2 for analysis of momentariness.)

Avijñapti (無表): non-informative. Refers to a non-evident, non-communicating aspect of certain actions. Simultaneous with the accomplishment of the action itself, an invisible karmic force (a retributive cause) is projected within the doer's body which continues to renew itself in a series. It is sometimes said that *avijñapti* is how a karmic cause is carried in a continuous series to its fruition. However, this appears to be incorrect. In Sarvastivada, past actions can bear present and future results by reason of the fact that they exist in the three time periods (the basic doctrine of *Sarvastiva*). *Avijñapti* is used, rather, in multiple senses in attempting to deal with various problems related to the teachings of karma. *Avijñapti* is defined as a special kind of matter. If non-informative karma is mental, and thus conjoined with thought, *avijñapti*, which has a definite moral nature, good or bad, could be conjoined with a mind of a conflicting moral nature. However, by positing *avijñapti* as material, difficulties arise as it is so subtle, it is practically non-material. The Kosa includes extensive discussion of *avijñapti*.

Avijñapti is 3-fold:

- I. Discipline/restraint (*samvara* 律儀)
- II. Undiscipline/non-restraint (*asamvara* 不律儀)
- III. Neither-discipline-nor-undiscipline (*naivasamvaranasamvara* 非二謂非律儀非不律儀)

I. Discipline (*samvara*) is 3-fold:

- a) Pratimoksha discipline (別解脫)
- b) Discipline arisen from dhyana/meditation restraint (靜慮生)
- c) Pure discipline/outflow-free (*ansrava*) restraint (道生)

a) Pratimoksha discipline is 8-fold [number of rules]: *Bhiksu* [monk: 253], *Bhiksuni* [nun: 364], *Siksamana* [female probationer: 42], *Sramanera* [male novice: 36], *Sramanerika* [female novice: 36], *Upasaka* [lay man: 5], *Upasika* [lay woman: 5], and *Upavasastha* [taking up the fast: 8]. When properly acquired, the *pratimoksa-samvara* can act as a restraining force, helping the undertaker to avoid transgressing the precepts in the presence of conditions favorable for such transgression. This pertains to the realm of desire (Kamadhatu). This *avijñapti* is acquired by making vows. They last for the duration of one's life (except for the 8th). This *avijñapti* requires specific conditions and ecclesiastical procedure (e.g. vows must be taken in front of a teacher who recites the vows which one then repeats word for word [*paravijñapana*]).

b) Discipline arisen from dhyana is variously explained. Pertaining to the realm of form (Rupadhatu), these are *avijñapti-rupas* co-existent with *samadhi* concentrations. Meditation restraints are acquired with the skillful mind upon entering the meditation, and terminate on exiting the meditation.

c) **Pure discipline** refers to *Saiksa* (training) and *Asaiksa* (beyond training) paths. These are co-existent with outflow-free samadhis not belonging to any of the three spheres. Only pertains to the *samadhi* states of high-level practitioners.

II. Undiscipline (*asamvara*): Non-restraint is a serial continuity of unskillful non-informative matter arising in the following persons: butchers, hunters, robbers, prison-wardens, executioners, etc. This *avijnapti* is acquired when one willfully undertakes to do an unskillful /unwholesome profession.

III. Neither-discipline-nor-undiscipline (*naivasamvaranasamvara*): This refers to karmic actions that do not fall under the first two categories and issuing from a sufficiently strong intention, skillful or unskillful. Acquired in three ways: a) doing action, such as ardent worship or hitting another being, b) willful undertaking of an optional vow, c) by an act of giving.

Primarily: I) concerns vow, II) concerns livelihood, and III) concerns everything else.

Rationale: I) A special force created in a properly conducted ordination, this *avijnapti* establishes the difference between those in the discipline and those who are not, how monks and nuns are truly different from the non-ordained.

II) Similar to one, but with reference to unskillful occupations.

III) These apply especially to *karmapatha*, courses of action, especially in terms of how subsequent actions of body and mind, including rejoicing over an action or repenting an action (see consecutive karma below), contribute and transform the karmic cause associated with the originating volition. These consecutive acts can make the retribution better or worse and can potentially cause a karma of indeterminate retribution to become a karma of determinate retribution (see below). Such an interaction between the original karmic seed and subsequent actions presupposes a continuously present and active karmic agent, the *avijnapti*, through which the potential status of the karmic fruit can be continuously modified. Another example is that the merit of a gift increases by reason the unfolding of benefits received through the gift. In all these instances, *avijnapti* is a completing, rather than projecting, karma (see below). Like discipline above, this modification is only possible in one's present existence. *Avijnaptis* are not carried over into one's future existences. Even so, their retribution can be actualized in future lives through acquisition (*prapti*) [the series ends, but one continues to possess (*prapti*) the *avijnaptis*].

This category of *avijnapti* is also used to account for the tricky problem of actions committed through an emissary. The original vocal karma does not constitute the act (e.g. murder) as the emissary may be interrupted. What then changes in the person's karmic causes at the moment when the emissary enacts the deed? It is explained that at that moment, an *avijnapti* is produced (based on the *vijnapti* of the original vocal karma, which in itself cannot serve as the cause for the seeding of the distinct, further karmic cause of the accomplished deed).

The Sautrantika deny *avijnapti* and *vijnapti* karmas. They propose rather a "seed" theory of karmic causation. The causal efficacy of an action is compared to a seed which comes to fruition through a transformation of the series (*santati-parinama*) progressively manifesting as seed, stem, branches, leaves, flowers and fruit. Likewise, the originating karmic cause, the volition, does not directly produce retribution, but through a transformation series, a karmic efficacy is continuous transmitted until, when the appropriate conditions are obtained, retribution is produced. (Later, *alaya* was added.)

Action is morally definable: 1. *Kusala* 善, good; 2. *Akusala* 不善(惡), bad; 3. *Avyakṛta* 無記, neutral or non-defined:

Bhasya: "Good action is salutary, because it is of agreeable retribution and as a consequence it protects one from suffering for a time (good, but impure action); or rather, because it brings about the attainment of Nirvana and, as a consequence, definitively protects one from suffering (good, pure action). Bad action is pernicious: this is action of disagreeable retribution. Action concerning which the Blessed One does not say whether it is good or bad, that is, morally neutral action, is neither salutary nor pernicious." (K45) [also see the Attribute Study in the Supplemental Materials.]

K8: <i>dharmas</i> are good or bad in four ways:	<i>Kusala</i> – good, wholesome	<i>Akusala</i> – bad, evil	<i>Avyakṛta</i> – neutral, undefined	
absolutely (<i>paramarthatas</i>)	<i>Nirvana</i> , deliverance [like the absence of sickness]	<i>Samsara</i> , or existence: has for its process all suffering [like sickness]	<i>Avyakṛta</i> actions do not produce karmic results (<i>vipaka</i> , retribution).	
in and of themselves (<i>svabhavatas</i>)	The roots of good (non-greed, non-hatred, non-delusion), respect & fear [like good medicine]	The roots of evil (greed, hate, delusion), disrespect & lack of fear [like bad medicine]	There are two types:	
through association (<i>samprayogatas</i>)	That which is associated with the roots, respect & fear [like a drink mixed with good medicine]	The <i>dharmas</i> associated with the roots of evil, disrespect & lack of fear [like a drink mixed with bad medicine]	<i>Nivṛta</i> : Veiled Defiled -	<i>Anivṛta</i> : Non-veiled Undefined -
through their original cause (<i>samutthanata</i>)	Having their origin in <i>dharmas</i> good in and of themselves or good through association... [like the milk of a cow which has consumed a drink mixed with good medicine]	The <i>dharmas</i> associated with these roots, etc, bodily action, vocal action, their characteristics (arising, etc.) & the <i>praptis</i> ... [like the milk of a cow which has consumed a drink mixed with bad medicine]	Obstructive to realization of the way. (e.g., belief in self)	Not obstructive to realization of the way (e.g., karmic retribution, certain crafts)

Courses of Action (*Karmapatha* 業道): “By taking from among these [good & bad] practices the most evident, one defines the ten courses of action, good and bad respectively” (K66). The ten courses of action, *karmapatha*, represent a major form of ethical guidance within Buddhism. The 10 unskillful paths of karma are:

- | | |
|--|---|
| 1. taking life (<i>pranatipata</i> 殺生) | 6. harsh speech (<i>parusya</i> 惡語) |
| 2. taking what is not given (<i>adattadana</i> 不與取) | 7. frivolous speech (<i>sambhinna-pralapa</i> 雜穢語) |
| 3. sexual misconduct (<i>kama-mithyacara</i> 欲邪行) | 8. covetousness (<i>abhindhya</i> 貪欲) |
| 4. false speech (<i>mrsa-vada</i> 虛誑語) | 9. malice (<i>vyapada</i> 瞋恚) |
| 5. malicious speech (<i>paibunya</i> 壞他語) | 10. false view (<i>mithya-drsti</i> 邪見) |

The 10 courses of action represent the most significant ways, skillful and unskillful, in which volition unfolds and operates. They are pathways that volition can traverse, and work through, to its accomplishment. The ten unskillful courses of action are based in the three unskillful roots (*akusala-mula*): 1, 6 & 9 are achieved through hatred, 2, 3 & 8 through greed, 10 through delusion, and 4, 5 & 7 through any one of the three roots. Note: preparatory actions for all the courses of action can arise from all three roots, but these courses of action are achieved through the three roots as described above (K68-71).

Related to the Ten Grave Precepts of Soto Zen, which also include a provision against intoxicants (regarded in the Kosa as merely a “transgression of disobedience” but important to uphold “in order that the other rules may be kept” (K34)).

Along with the analysis of *avijnapti* (especially in terms of the *pratimoksha samvara*), the analysis of the *karmapatha* in Ch IV emphasizes the teaching and practice of ethical conduct. In terms of the overall structure of the Kosa, the chapter on Karma comes after Ch III on the World (that is, *samsara*, the world of rebirth), and before Ch V on the Defilements (which are the root of karmic activity which keep beings in *samsara*). Karma is identified with the 2nd and 10th parts of 12-fold dependent co-arising, and included in the fundamental triad of defilement-action-foundation (see Ch III, K26-27). The emphasis on ethics here, however, connects to the later chapters (6-8) on the path and the conditions of the path.

3-fold: (a) Preparatory (*prayoga*, 加行), (b) Course of Action Proper, & (c) Consecutive Action (*pr̥sthā*, 後起) (K68):

- (a) Preparatory action consists of any preparations for an action – they are always *vijnapti*, sometimes *avijnapti*. (“A man, desiring to kill an animal, rises from his bed, takes some silver, goes to the market, feels the animal, buys the animal, leads it, pulls it, makes it enter, mistreats it, takes a sword, strikes the head once or twice: as long as he does not kill it, the action preparatory to killing lasts.”)
- (b) The Course of Action Proper is the act at the moment of accomplishing or achieving the action (just 1 moment). (“At the stroke by which he deprives the animal of its life—that is, at the moment when the animal dies—the *vijnapti* of this moment and the *avijnapti* which is simultaneous to this *vijnapti*, are the course of action proper. For it is by reason of two causes that one is touched by the transgression of murder: by reason of the preparatory action and by reason of the achievement of the result [of the preparatory action].”)
- (c) Consecutive action is action in the moments that follow – they are sometimes *vijnapti*, always *avijnapti*. (“The moments that follow, the moments of *avijnapti* created by the killing, are the consecutive action; the series of the moments of *vijnapti* are also consecutive action: moments that constitute pulling the hide off the animal, washing it, weighing it, selling it, cooking it, eating it, and congratulating oneself on it.”)

Note: “There is no reason to distinguish preparatory and consecutive action for greed, wickedness and false views: at the moment when they manifest themselves, by the sole fact of their presence, they are courses of action proper.”

6 Causes: Karma unfolds and evolves according to a number of conditioning factors. These 6 causes affect the gravity of a karmic cause and thus its retribution (one further factor is the spiritual status of the doer/possessing false views):

- 1) Subsequent actions (*pr̥stha*) following the principle action can make it more grave and make its retribution determinate.
- 2) The nature of the field (*ksetra-visesa*) is the moral or spiritual status of the person with respect to whom the karma is incurred. Splitting the sangha is the most serious transgression because the sangha is the most excellent field of virtue.
- 3) The basis (*adhithana*) is the deed itself. E.g. Killing one’s parents is much worse than stealing from them.
- 4) The preparatory action (*prayoga*) is action which leads to the principle action.
- 5) Volition (*cetana*) is the mental force through which the act is accomplished.
- 6) Strength of intention (*asaya-visesa*) is the level of conviction behind the deed. (K119)

Projecting (*aksepaka*, 引) and Completing (*paripuraka*, 圓滿) Karmas: “One action projects one arising. Many actions complete an existence.” (K95) Bhasya: “One action projects one arising and no more... Many actions do not together project one arising: for if this were the case, the projection of existence would take place in parts... The same way that a painter with one stroke delineates the outline of an image, and then fills in this image: so too, even though their quality of being a human is the same, certain humans have perfect organs, major and minor members; certain humans are beautiful through the excellence of their hue, figure, shape and power, whereas, in certain humans this or that is lacking.” Some karmic causes are responsible for projecting a particular type of existence while others (completing karmas) contribute in terms of specific details (life span, etc). The group-homogeneity (*nikaya-sabhaga*) & vital faculty (*jivitindriya*) of one existence are the result of the karmic projection of one and only one karma. But note: the projecting karma operates with an assemblage of other causal factors including the functioning of defilements and assisting conditions. Nothing arises from a single cause.

No-self and Karmic Retribution: If there is no self, who experiences the result? A distinct series of 5 skandhas produces karma and is where the retribution arises. Merely a serial continuity of causes and effects.

Defilements are the generating cause and a supporting condition for karma: Karma is generated because of the defilements and without defilements, karmas are incapable of effecting a new existence. Arhats do have the indeterminate karmas conducive to rebirth, but they are incapable of producing rebirth in the absence of the defilements. Karma thus requires the defilements as a necessary supporting condition for the process of retribution.

Black, White, Black-White & Pure Action: “Bad actions, good action of Rūpa, good actions of Kāma, are, respectively, black, white, black-white; action which destroys the other actions is pure action” (K60).

1. Bad action, being defiled, is absolutely black; retribution, being painful, is black. (AKA non-meritorious action)
2. Good action of the sphere of Rupadhatu, not mixed with the bad, is absolutely white; its retribution, being agreeable, is white. (AKA non-agitated action)
3. Good action of the sphere of Kamadhatu, being mixed with the bad, is black-white; its retribution is mixed, so it is thus black-white. This definition is to be understood as applying, not to the nature of the action itself, but to the ‘series’ or the person; in one and the same mental series, good action is mixed with bad action. There is no action which is black-white, nor any retribution which is black-white, which would be a contradiction... (AKA meritorious action)
4. Pure action destroys the other three types of action. Not being defiled, it is not black; not being retribution, it is not white. It is ‘non-white’ (*asukla*)...the Blessed One wishes to oppose pure action to white action... Pure action does not have any retribution, for it is not of the domain of the spheres of existence; in fact, it arrests the process of existence.

Three Silences: “Aśaikṣa, that is, an Arhat’s, actions of the body, voice and mind, are, in this order, the three silences”(K64).

Karma Done (*kṛta*) or Accumulated (*upacīta*): When an karma is both “done” and “accumulated”, it means it has been volitionally projected as well as accomplished, and it becomes necessarily retributive. Action “done” is only “accumulated” by virtue of 5 conditions (K120):

- (1.) by reason of its intentional character (it must be consciously intended)
- (2.) by its completion (e.g., both preparation for, and accomplishment of, an action are necessary for it to be a mortal transgression. Also, if one dies before the action is accomplished, one is not endowed with the transgression)
- (3.) by the absence of regret and opposition (which are counteractive to the retribution)
- (4.) by its accompaniments (this includes rejoicing in an action one has committed)
- (5.) by its retribution (accumulated actions are necessarily retributed).

Determinate (*niyata*, 定) and Indeterminate (*aniyata*, 不定) Karma (K50):

Determinate karma is of three types: (1) to be retributed in this life, (2) in the next life, and (3) in subsequent lives. Only fairly extreme acts of good or evil are determinate and retribution for such acts is certain.

Indeterminate karma is karma that may or may not be retributed. Further, its retribution can be modified in various ways. For example, the retribution of some karmas may be lightened as a result of practice and cultivation. Highly developed practitioners may transform even serious transgressions. Such moments of transcendence are described as encountering a strong obstructing force of the retributable karma not wanting to be transcended, like creditors desperately putting pressure on a debtor when about to leave the country.

Arhats and Buddhas cannot escape the consequences of determinate karma. However, their spiritual development is such that even great evil karmas mature in ways that little harm is done. Others teach that nobles ones (aryas) necessarily experience the retribution of their determinate karmas before entering the noble path.

Action Produces Results: The Kosa includes extensive analysis of karmic results in terms of the teaching of the 5 *phalas* (results or fruits, see Ch II, K56-58) and a set of different categories of action: a) pure (anasrava, without-outflows) & impure (sasrava, with-outflow), b) good, bad & neutral, c) past, present & future, d) saikṣa (training), asaikṣa (beyond training), niether, e) abandoned through seeing, abandoned through meditation, non-abandonable. (K85-95, see below)

Collective Karma: The paths of karma are established not only because they effect one by way of retribution, but also the whole world. An individual's karmic action has both personal and collective aspects. The latter is sometimes called “collective karma.” The basic Buddhist teaching is that the whole universe, with all its planets, mountains and oceans, etc., is the result, the fruit of dominance (*adhipati-phala*) of the collective karma of the totality of beings inhabiting the universe. All paths of karma, skillful or unskillful, are said to have a threefold result (K85):

- | | | |
|---|---|--|
| 1. fruit of retribution (<i>vipaka-phala</i>) | For example, killing is said to have the following three results: | 1. rebirth in a lower realm |
| 2. fruit of emanation (<i>nisyanda-phala</i>) | | 2. short life-span in later human births |
| 3. fruit of dominance (<i>adhipati-phala</i>) | | 3. lack of vitality and non-durability of external things (how the act changes/makes the world). |

The ten paths of karma are said to be established on account of these three fruits.

The first two are unique for the individual but the third is shared by all beings.

The retribution result is undefiled-neutral. It is sometimes taught that the retribution result is primarily sensation, *vedana*.

The emanation (even-flowing) result is also taught as a tendency to repeat the action (forming a rut, habit, disposition).

Can one's karma bear effect on another or be experienced by another? The Sarvastivada say “no”. The transfer of merit is not actually a transfer of good karmic causes. Rather, the transfer of merit is effective through inspiring in beings new wholesome volitions which are new karmic causes in their stream. No one experiences someone else’s retribution, *vipaka*.

The 10 Courses of Action can arise from the Three Roots: desire, hatred and ignorance (K68-69):

Course of action	From desire	From hatred	From ignorance
1. killing	killing in order to seize a certain part of an animal; killing in order to seize some goods; killing for pleasure; killing in order to defend oneself, or one's friends.	in order to satiate hostility.	To consider the sacrifice as a pious action and so to kill; when a king, according to the authority of the legalists kills through duty, 'The first of the meritorious actions of the king is to punish evil-doers'... "one must kill game, cattle, birds, and buffalos in order to nourish oneself."
2. stealing	Either one steals the object desired, or one steals in order to then gain possession of another object, to acquire honor and respect, or in order to defend oneself and one's friends.	in order to satiate hostility.	A king, upon the authority of the legalists, seizes the goods of evil-doers. The Brahmins say, "...when a Brahmin steals, he takes that which belongs to him..."
3. illicit sexuality	Sexual intercourse with the wife of another, either through love, or in order to obtain honor and respect, or in order to defend oneself and one's friends.	in order to satiate hostility.	The Persians, etc, have intercourse with their mothers and other forbidden women ... Women are like rice mortars, flowers, fruits, cooked food, ladders, roads, and ferryboats: they are there to be used
4. lying	4-7. Lying (iv.74c-d) and other vocal transgressions arisen from desire and from hatred, as above.		"Oh King, playful lying, lying to women, in marriage, or in danger of death, does not hurt: one says that these five lies are not transgressions."
5. malicious speech			These are provoked through false views.
6. harmful speech			the false discourses of the <i>Vedas</i> , etc, are frivolous words arisen from ignorance
7. inconsiderate speech (frivolous speech)			
8. greed	Since they are not preparatory action, this creates a difficulty: K69a-b. Greed and the other two mental courses arise from the three roots because they appear subsequent to these roots. When they appear immediately after desire, they arise from desire; the same for the other two roots.		
9. hatred			
10. false views			

Good, Bad, Neutral Dharmas Constitute Results of Good, Bad, Neutral Actions. (K88-89)

(Results (phala) were analyzed in Chapter 2, K55-58)

	Results of good action:	Results of bad action:	Results of neutral action:
Good dharmas	4 (outflowing, disconnection, virile, predominating)	2 (virile, predominating)	2 (virile, predominating)
Bad dharmas	2 (virile, predominating)	3 (outflowing, virile, predominating)	3 (outflowing, virile, predominating)
Neutral dharmas	3 (retributive, virile, predominating)	4 (retributive, outflowing, virile, predominating)	3 (outflowing, virile, predominating)

Chapter 4 also includes an analysis of the 3 obstacles (including the 5 mortal transgressions (K95-107)), and an account of the Bodhisattva and the paramitas (K108-125)"

The 3 obstacles (*avarana*, 障) are obstacles to the Way and to the roots of good preparatory to the Way:

1. The obstacle of action (*karmavarana*): the 5 mortal (*anantarya*, 無間) transgressions: i) matricide, ii) patricide (these first two are discussed in K103), iii) the killing of an Arhat, iv) schism (analyzed in K98-102), and v) wounding the Tathagata with thoughts of hatred (discussed in K104). Only among humans with the exception of the Kurus.
2. The obstacle of the defilements (*klesavarana*): specifically, this refers to chronic or continual defilements (which grow and are very difficult to overcome) in contrast to strong defilements (which only surge up from time to time). In the 5 realms.
3. The obstacle of retribution (*vipakavarana*): rebirth in a) painful realms of rebirth (hell, preta, animal), b) human existence in Uttarakuru, c) heavenly existence among the Unconscious Ones. In the 5 realms.

The 6 paramitas (K111-125) are the practices of a bodhisattva endeavoring to realize Buddhahood:

1. Giving (*dana*, 布施): analyzed extensively K111-118, 121, & 125.
2. Morality (*Sila*, 忍辱): analyzed in K111, & 122-124. Also see Pratimoksha discipline, the courses of action, etc. above.
3. Patience (*ksanti*, 忍辱): mentioned in K111; also see Ch III, K93-94 on the great length of the Bodhisattva path.
4. Energy (*virya*, 精進): mentioned in K112. Defined in Ch II, K25, it is one of the *klesa-maha-bhumikas*.
5. Meditation (*dhyana*, 禪定): discussed in K112 & 124. Analyzed extensively in Ch VIII on meditation.
6. Discernment (*prajna*, 智慧): mentioned in K112. Defined in Ch II.K24 (a *maha-bhumika*); & see Ch. VI.K15 & Ch VII.K1.

Abhidharmakosa Study Materials

Chapter V: *Anusaya* (Defilements)

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Basic outline of Chapter V Karika

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K28-32	Further Analysis of the Anusayas
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K34	Arising of Klesas
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K55-58	How the Anusayas, etc. are Associated with the Sensations
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K60-63	Destruction of the Anusayas
K64-70	Analysis of the Perfect Knowledges

Abhidharmakosa Chapter V: Anusaya – Latent Defilements

Overview: The path to liberation, and to some extent, enlightenment itself, is defined in terms of the elimination of the defilements (*anusaya*). The “knowledge of the destruction of outflows” is one of the most significant features of the fully awakened ones. The defilements are the afflictions of the mind and freedom from the defilements is freedom from suffering. The decisive elimination of the defilements is based on “discerning the dharmas” (*dharma-pravicara*) – including a thorough investigation into the nature, extent and functioning of the defilements (how they function, what they are, what is their object, how are they abandoned, etc.). [Note: for definitions of the *klesa* & *upaklesa*, also see 75 Dharmas in Ch II Study Materials.]

Anusaya: from *anu* - sleep, lie down. Main meanings for Sarvastivada: “to adhere and grow concordantly [with the object],” *anu* connotes the tenacity of the defilement and *si* is not as latency but subtlety. An *anusaya* is that which has or does *anusayana*, i.e., the function of growing or intensifying in accord with an impure object.

4 meanings in Kosa: 1. subtle; 2. following along/adhering; 3. Grow in accord with the object & *caitta*; 4. binding with (K39)

IMAGE: Like a bird flying in the sky, thinking it can cross an ocean, and a fish swimming in the water, following its shadow until it eventually the bird falls to its demise. It is very difficult to become free from the defilements.

Kosa Ch V: “We said that the world, in all its variety, arises from action (iv.1). Now it is by reason of the *anusayas* or latent defilements, that actions accumulate: in the absence of the *anusayas*, actions are not capable of producing a new existence.”

K1a: The roots of existence, that is, of rebirth or of action, are the *anusayas*.

When a *klesa* or defilement enters into action, it accomplishes ten operations:

1. it makes solid [or firm] its root, its *prapti*—the possession that a certain person already had of the *klesa* (ii.36,38a)—preventing it from being broken;
2. it places itself in a series (that is, it continues to reproduce itself [establishing a series]);
3. it accommodates its field, rendering the person (*asrava*, ii.5, 6,44d) fit for the arising [or abiding] of the *klesa* [and also makes one inapt to change];
4. it engenders its offspring, that is, the *upaklesas* (v.46): hatred engenders anger, etc. [“engenders a poisonous emanation”, see *upaklesas* in 2nd table below];
5. it leads to action [leads to *karma-bhava*, induces the *karma* for new existence];
6. it aggregates its causes, namely, incorrect judgment [gathers up its own requisites, repeatedly giving rise to improper mental application];
7. it causes one to be mistaken [deluded] with regard to the object of consciousness [harms proper understanding];
8. it bends the mental series towards the object or towards rebirth (iii.30) [conducts the stream of consciousness, induces consciousness on the objects of rebirth];
9. it brings about a falling away of good [opposes the virtues, makes one go astray]; and
10. it becomes a bond (*bandhana*, v.45d) and prevents surmounting of the sphere of existence to which it belongs.

Further, the defilements can generate all forms of suffering.

The Defilements Adhere and Grow (K39): One defilement causes the whole *citta-caitta* complex to be defiled by way of influence and contamination. For this reason, the Sarvastivada teach that the defilements “adhere and grow”. The defilement and the aggregate of mind and mental factors (*citta-caitta*) mutually support and deepen each other. The *citta-caittas* become defiled and the defilement becomes more intense. The defilement also adheres and grows in relation to its object, unless the object is pure (*anasrava*, outflow-free): the 3rd and 4th noble truths of *nirvana* and the path. Such pure objects do not support the growth of the defilements but are opposed to them.

Modes and Categories of Abandonment of the Defilements (K4-5)

When a defilement can be abandoned simply by the insight into the Four Noble Truths, it is *darsana-heya*, susceptible of being abandoned by the path of seeing (or vision: *darsana*). Otherwise, the defilements are susceptible of being abandoned by seeing and cultivation (*bhavana-heya*). See Table 1. The 5 views and doubt, being cognitive in nature, are solely abandoned by the path of seeing (*darsana-marga*). The other 4 defilements, attachment, anger, pride and ignorance, are cognitive and affective in nature and thus are not abandoned by insight alone. Cultivation, that is, repeated practice and realization of insight, and deepening of meditation, is required. The Sarvastivada distinguishes 5 categories of abandonables:

- | | |
|---|--|
| 1. by seeing the 1 st noble truth of suffering (<i>dukkha-satya</i>) | [completely abandons view of self & view of extremes] |
| 2. by seeing the 2 nd noble truth of origin (<i>samudaya-satya</i>) | [universal defilements are abandoned by seeing 1 st & 2 nd truths] |
| 3. by seeing the 3 rd noble truth of extinction (<i>nirodha-satya</i>) | [ignorance, false views (<i>mithya-drsti</i>) & doubt abandonable by seeing the 3 rd & 4 th truths have pure (<i>anasrava</i>) objects.] |
| 4. by seeing the 4 th noble truth of the path (<i>marga-satya</i>) | [these 4 <i>anusaya</i> have 9 grades: weak-weak to strong-strong] |
| 5. through cultivation (<i>bhavana</i>) | |

Further, the Sarvastivada distinguishes defilements in terms of the 3 spheres: 1. Kamadhatu (desire-realm), 2. Rupadhatu (fine-material-realm), and 3. Arupyadhatu (non-material-realm). Taking into account the 5 categories of abandonables, the 3 spheres, the 10 *anusayas* are elaborated into a list of 98 defilements – see Table 1, “6, 7, 10 & 98 Defilements.”

Abandonment (*prahana*), at certain stages, is basically synonymous with: disjunction (*visamyoga*), cessation (*nirodha*), truth (*satya*), complete knowledge (*parijna*), fruit of the spiritual life (*sramanya-phala*).

		Table 1: 6. 7. 10 & 98 Defilements – Kosa Ch V. K1-10		98 anusaya:	in kamadhātu abandoned by:					in rupadhātu abandoned by:					in arupadhātu abandoned by:						
		10 anusaya/klesa defilements	Path of seeing/vision (<i>darsana</i>) is 15 moments (see Ch VI). Path of cultivation (<i>bhavana</i>) may last a lifetime or more, repeated cultivation developing insight (mainly meditation)		seeing suffering	seeing origin	seeing extinction	seeing path	cultivation	seeing suffering	seeing origin	seeing extinction	seeing path	cultivation	seeing suffering	seeing origin	seeing extinction	seeing path	cultivation		
D#=# in the list of 75 dharmas.		[on the unskillful roots (<i>akusala-mula</i> : 1., 2. & 4. below): root here means “cause” - all unskillful mental states spring from these three roots, because of these 3 roots, the 10 courses of unwholesome action are generated. Ignorance/delusion is always present in an unwholesome state. Greed & anger may or may not be and they cannot co-exist (their modes of activity are opposed).]																			
6	7																				
<i>anusaya/klesa</i> defilements	<i>anusaya/klesa</i> defilements																				
1. <i>raga</i> 貪 – attachment, greed (D55)	1. <i>kamaraga</i> 欲貪 - sensual greed 2. <i>bhavaraga</i> , 有貪- existence-greed	1. <i>raga</i> – attachment, greed, associated with pleasure & satisfaction (refers to attachment to objects, synonym: <i>lobha</i> (covetousness). one of the 3 unskillful/evil roots) [greed, anger, pride & ignorance are both cognitive & affective in nature, not abandoned by insight alone. intrinsically more tenacious and resilient than the cognitive defilements (5.-10. below), persistent effort/repeated cultivation (<i>bhavana</i>) is required to abandon them.]			x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		
2. <i>pratigha</i> 瞋 – anger (D56)	3. <i>pratigha</i> – anger, hostility	2. <i>pratigha</i> – anger, hostility, associated with displeasure & dissatisfaction (intending to harm beings, only exists in kamadhātu, synonym: <i>dvesa</i> (hate), one of the 3 unskillful roots)			x	x	x	x	x												
3. <i>mana</i> 慢 – pride (D57)	4. <i>mana</i> – pride, conceit	3. <i>mana</i> – pride, conceit, arrogance (7 types: ordinary pride, extraordinary pride, extreme pride, exaggerated pride, pride of inferiority, wrong pride, ignorant pride (see K10).)			x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		
4. <i>avidya</i> 無明 – ignorance (D33)	5. <i>avidya</i> - ignorance	4. <i>avidya</i> – ignorance (non-cognizance/non-knowledge of the four noble truths, error, non-clarity, synonym: <i>moha</i> (delusion), one of the 3 unskillful/evil roots. ignorance is the root cause for all defilements, including greed and hatred, in 12-fold dependent-co-arising, ignorance (the 1 st limb) is the collective name for all the defilements of the past existence giving rise to present karmic formations. Sarvastivadins teach that ignorance is not merely the absence of cognizance, but a distinct force (a dharma, real/efficacious).)			x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		
5. <i>drsti</i> 見 - views (D18: subsumed under <i>mati</i> , views are defiled understanding (<i>prajna</i>).)	6. <i>drsti</i> – views	5. <i>satkayadrsti</i> 有身見 – a belief in self, view of self & what pertains to self (false view that the five skandhas of grasping constituting the person is the real self. It is the view of Self superimposed on the skandhas. Only abandoned by seeing dukkha as the five skandhas of clinging are primarily an expression or result of this truth. Undefined-neutral (in contrast to ignorance).)			x					x					x						
		6. <i>mithyadrsti</i> 邪見 – false views, view of negation (false view denying causal efficacy, 4 NT etc. main significance: it is responsible for the cutting off of the roots of good.)			x	x	x	x		x	x	x	x		x	x	x	x			
		7. <i>antagrahadrsti</i> 邊見 – a belief in extremes, view of eternity & annihilation (grasping self as eternal or subject to complete annihilation. 2 extremes (<i>anta</i>). this view presupposes <i>satkayadrsti</i> . 5. & 7. are not classified as unskillful but as veiled-non-defined, found in all 3 spheres. These views are based on <i>satkayadrsti</i> , they too are only abandoned by seeing suffering.)			x					x						x					
		8. <i>drstiparamarsa</i> 見取見 – esteeming views, holding as high that which is low (attachment to or esteeming of one's own views as being true and superior and in particular, obstinate attachment to the 3 views above (5., 6., & 7.).)			x	x	x	x		x	x	x	x		x	x	x	x			
6. <i>vicikitsa</i> 疑 – doubt (D58)	7. <i>vicikitsa</i> - doubt	9. <i>silavrataparamarsa</i> 戒禁取見 – esteeming morality & ascetic practices, holding as cause & path that which is not cause & path (attachment to religious vows and observances by those who undertake them as a means for purification and liberation. Like <i>satkayadrsti</i> & <i>antagrahadrsti</i> above, abandoned by seeing the truth of suffering, but also, as it mistakes asceticism as the path of purification, it also arises with regard to the path and hence is subsumable under seeing the truth of the path (<i>marga-satya</i>) as well.)			x			x		x			x		x			x			
		10. <i>vicikitsa</i> – doubt, understanding two thesis, one doubts [which is true]. (Cognitive in nature, like the 5 views: these 6 are abandoned completely through seeing the truths.)			x	x	x	x		x	x	x	x		x	x	x	x			
Total: 6	7	10		98=	10	7	7	8	4	9	6	6	7	3	9	6	6	7	3		

Table 2: Analysis of Categories of Defilements

10 defilements (<i>anusaya</i> 隨眠 / <i>klesa</i> 煩惱)	Secondary defilements (<i>upaklesa</i> 隨煩惱)		Table 2: Analysis of Categories of Defilements				fetters (結) (<i>samyojana</i>) [3 bonds (縛) (<i>bandhana</i>)]	5 hindrances (<i>nivarana</i> 蓋)
	10 envelopments, wrappings (<i>paravasthana</i> 纏)	6 “filth of defilement” (<i>klesa-</i> <i>mala</i> 煩惱垢)	3 Cankers, outflows (<i>asrava</i> 漏)	4 floods (<i>ogha</i> , 瀑流) / 4 yokes (<i>yoga</i> 軛)	4 clingings (<i>upadana</i> , 取蘊)			
1. Raga – Attachment, greed (D55)	→1. disrespect (<i>ahrikyā</i> D39) →5. dissipation (<i>auddhatya</i> D38) →4. avarice (<i>matsarya</i> D47) →10. hypocrisy (<i>mraksa</i> D46)	→1. cheating (<i>maya</i> D48) →3. drunkenness of pride (<i>mada</i> D49)	the defilements of Kamadhātu (except the ignorances) & the 10 wrapping (36-5+10=41) Rupadhātu & Arupadhātu (except the ignorances) (31-5+31-5 = 52)	1. flood of sense-pleasure (<i>kamaugha</i>) & 1. yoke (<i>kamayoga</i>) defilements of Kamadhātu (36-5-12+10=29) 2. flood of existence (<i>bhavaugha</i>) & 2. yoke of existence (<i>bhavayoga</i>) defilements of 2 higher dhatus (31-17+31-17=28)	1. clinging to sense-pleasure – defilements of Kamadhātu & 10 wrappings (<i>kamopadana</i>) (36-12+10=34) [includes ignorance because it does not “grasp”] 4. clinging to a belief in a self – defilements of 2 higher dhatus (<i>atmavadopa-dana</i>) (31-12+31-12=38)	1. lust (<i>anunaya</i>) [=1. bond of greed (<i>raga-bandhana</i>)]	1. sensual desire (<i>kamacchanda</i>) 4a. restlessness/dissipation (<i>auddhatya</i>)	
2. Pratigha – Anger, hostility (D56)	→3. envy, jealousy (<i>irsya</i> D44)	→5. enmity (<i>upahana</i> D42) →6. hostility (<i>vihimsa</i> D50)				2. hostility (<i>pratigha</i>) [=2. bond of hatred (<i>dvesa-bandhana</i>)] 8. envy (<i>irsya</i>)	2. malice (<i>vyapada</i>)	
3. Mana – Pride (D57)	-	-				3. pride (<i>mana</i>)	-	
4. Avidya – Ignorance (D33)	→7. torpor (<i>styana</i> D37) →8. languor (<i>middha</i> D52) →2. absence of fear (<i>anapatrapya</i> D40) →10. hypocrisy (<i>mraksa</i> D46)	-				3. canker of ignorance (<i>avidya-asrava</i>) (as it “is the root”) (5+5+5 = 15)	4. flood of ignorance (<i>avidhaugha</i>) & 4. yoke of ignorance (<i>avidyayoga</i>) (5+5+5=15)	4. ignorance (<i>avidya</i>) [=3. bond of delusion (<i>moha-bandhana</i>)]
5. Satkaya-drsti – Belief in self (D18)	-	→2. crookedness (<i>sathyā</i> D43)	↑ Canker of sense-pleasure (<i>kamasrava</i>) consists of... [views are not a separate canker as they are not “favorable to installation” whereas <i>asravas</i> “seat” themselves] 2. Canker of existence (<i>bhavasrava</i>) consists of the defilements of... ↑	3. flood of views (<i>drstyogha</i>) & 3. yoke of views (<i>drstiyoga</i>) “views constitute a separate flood and a separate yoke by reason of their acuteness” (views of the 3 dhatus: 12+12+12=36) [the numbers in these columns refer to the distribution of 108 defilements: 98 <i>anusaya</i> + 10 <i>paravasthana</i> .] [included in floods & yokes of sense-pleasure & existence above]	2. clinging to views (<i>drstyupadana</i>) (36-6=30) 3. clinging to morality & ascetic practices (<i>silavratopadana</i>) (6)	5. views (<i>drsti</i>)	-	
6. Mithyadrsti – False views	-	-				Various terms are used to denote defilements, characterizing their different functionalities and scope of operation, and each unfolding with its own distinct logic.	6. irrational adherence (<i>paramarsa</i>)	-
7. Antagradrsti – Belief in extremes	-	-						
8. Drsti-paramarsa – Esteeming views	-	→4. esteeming evil (<i>pradasa</i> D45)						
9. Silavrataparamarsa – Esteeming morality & ascetic practices	-	-						
10. Vicikitsa – Doubt (D58)	→6. regret (<i>kaukrtya</i> D51) →9. anger (<i>krodha</i> D41)	-				7. doubt (<i>vicikitsa</i>)	4b. regret (<i>kaukrtya</i>) 5. doubt (<i>vicikitsa</i>)	
The <i>anusayas</i> are atomic, for they are subtle; they adhere & are nourished by objects & associated mental factors; they continually bind, reappearing despite efforts to block them (K39).	<i>Upaklesas</i> are distinct dharmas derived from the <i>anusayas</i> as delineated above. There are varying opinions regarding hypocrisy (proceeding from <i>raga</i> , <i>avidya</i> , or both) (K46-50). <i>Paryavasthanas</i> (wrappings) envelop one's psychophysical series, like a prison. 75 Dharmas: <i>anusayas</i> & <i>upaklesas</i> : Mahaklesa (3 of the 6): 33,37,38 (missing 34.pramada 35.kausidya 36.asraddhya) Maha-akusala (2 of 2): 39,40 Paritta-klesa (10 of 10): 41-50 Aniyata (6 of 8): 51,52,55-58 (missing: 53.vitarka 54.vicara)		These categories encompass all the defilements. 1. By means of the <i>anusayas</i> , the mental series flows into the objects; the <i>anusayas</i> are thus <i>asravas</i> or cankerous influences (strong current) 2. When they are very violent, the <i>anusayas</i> are called <i>oghas</i> ; in fact they carry away, as in a flood, those who are bound to them... 3. When they do not enter into activity with an extreme violence, the <i>anusayas</i> are called <i>yogas</i> , because they yoke (attach) one to the very many sufferings of transmigration... 4. The <i>anusayas</i> are called <i>upadanans</i> , because, through their action, one clings (seizes) to things of the senses, etc. (forceful, burning) (K35-40).			Not all-encompassing. Samyojana: Binding. Also see next page (K41-45). Bandhana : Lust creates <i>anusayana</i> : it grows in agreeable sensation; hatred in disagreeable; & all 3 in indifference (K45). Nivaranas only function in Kamadhātu & are purely unskillful (<i>akusala</i>). They are obstacles to the noble path, detachment and the roots of skillfulness (K59).		

The Basic Method of the Abandonment of a defilement is complete knowledge of its object. The defilements are not themselves destroyed, but through understanding the object the defilement no longer gives rise to any fault in relation to the object. Through complete knowledge of the object, the acquisition produced by the defilements cannot continue. One is defiled by a defilement when it arises in oneself and comes to be connected with one's series by a concomitant acquisition (*prapti*). When the defilement and the acquisition both cease (become past) one continues to be defiled on account of one's ongoing connection with the defilement, which though past is still existent (*sarvastiva*), effected by the homogeneous (*nisyanda*) series of acquisition perpetuated by the original acquisition. When one abandons the defilement, one has severed the linkage of the acquisition. As long as the defilements are not abandoned, the intrinsic natures of past and future defilements continue to exist as realities. In the path of seeing, it is not that the path operates on the defilement as the two are opposed in nature. Rather, the path of seeing knows the object which then causes the defilements bearing on the object to be abandoned. The defilement does not cease to exist, but its acquisition ceases and with that, its afflictive potential. (Dhammajoti) Abandonment is done once and for all – there is no partial or repeated abandoning. However, the acquisition of disjunction (*visamyoga*) from the defilement can be repeated, becoming firmer & deeper (K63).

Universal (*sarvatraga* 遍行) Defilements (K12-18):

The universal defilements can arise and function in relation to all objects of their sphere (*dhatu*) and also serve as the cause for the production of further defilements (similar and dissimilar). There are 11 universal defilements (7+4):

7 = under the defilements abandoned by seeing the truth of suffering in Kamadhātu: ignorance, the 5 views & doubt

4 = under seeing the truth of origin in Kamadhātu: ignorance, false views, esteeming views & doubt

In Table 1, these are marked with a “u”. Of these 11 universal defilements, 9 (by excluding the view of self & view of extremes) also serve as universal defilements in relation to the higher spheres (Rupadhātu & Arupadhātu).

Latent and Manifested Forms of the Defilements (K1): Vasubandhu supports the view that the *anusayas* are latent tendencies of defilements: “What is called *anusaya* is the *klesa* itself in a state of sleep, whereas the *pariyavasthana* is the *klesa* in an awakened state. The sleeping *klesa* is the non-manifested *klesa*, in the state of being a seed; the awakened *klesa* is the manifested *klesa*, the *klesa* in action. And by ‘seed’ one should understand a certain capacity to produce the *klesa*, a power belonging to the person engendered by the previous *klesa*.” The *anusaya* are then strictly speaking only abandoned at *vajrapama-samadhi* (the final *samadhi* before becoming an arhat or Buddha). The manifest defilements (*pariyavasthana*) can be gradually suppressed without abandoning the *anusaya* at earlier stages of practice. The Vaibhasikas argue against the view of *anusaya* as latent defilements, interpreting *anusaya* rather as “subtle” and “tenacious”.

Defilements arise from 3 Causes (K34): “The *anusaya* (1) is cause; the *dharmas* are its object (2); and incorrect judgment (3) is its immediate preparation: three distinct forces”:

- 1) On account of a cause (*hetu-balena*): *anusayas* in one's *samtana* (series) have not been abandoned or known so the defilements can arise when the corresponding conditions assemble.
- 2) On account of the object (*visaya-balena*): external stimuli conducive to defilements enter one's field.
- 3) On account of preparatory effort (*prayoga-balena*): This refers to improper mental application (*ayoniso-manaskara*, Pruden: “erroneous judgement”).

Defilements can arise without the 2nd cause (object) if the 1st (not abandoned) and 3rd (improper mental application) are active. The 2nd (object) cannot make a defilement arise if there is proper mental application (the opposite of the 3rd cause).

Other Classifications of the Defilements: Table 2, “Analysis of Categories of Defilements”, relates a number of classifications of the defilements from the Sutra teachings to the Sarvastivada Abhidharma elaborations of the *anusayas*. **Notes:** — **108 Defilements:** A total of 108 defilements is arrived at by adding the 98 *anusayas* (Table 1) to the 10 envelopments (*pariyavasthana*, Table 2). The *pariyavasthanas* and *klesa-malas* are derived from the *anusayas* (see Table 2) but come to constitute distinct forces. The outflows (*sasrava*), floods (*ogha*), yokes (*yoga*) and clingings (*upadana*) are alternate ways of classifying these 108 defilements. Table 2 includes the basic math, e.g. for the canker (outflow) of sense-pleasure, starting with the defilements of Kamadhātu (36), subtract the 5 ignorances of Kamadhātu (as they are part of the canker/outflow of ignorance) and add the 10 *pariyavasthanas* = 41.

— **With-outflow (*sasrava*)** is a key term. All conditioned dharmas are subsumable as being either with or without outflows. This is the first major distinction among the dharmas discussed in the Kosa (Ch I, K4-5). In addition to the “etymology” in Table 2 (by the *asravas*, the mental series flows into objects), Kosa offers two alternate explanations: 1. they keep beings in 3 realms, causing beings to flow around (*asravanti*) the realms (from the highest heaven, *Bhavagra*, to the lowest hell, *Avici*); 2. they incessantly discharge inexhaustible impurities through the six wound-like entrances of beings (6 sense-faculties).

— **Fetters, Connections (*samyojanas*):** The list of 9 fetters in Table 2 includes just two of the 10 *pariyavasthanas*: envy and avarice, as they are “completely bad and independent [of ignorance]” (K42). Further, there is a teaching of 2 sets of 5 fetters: 1) “Five are inferior. Two (sensual-desire & malice (*vyapada*)) cause one not to get out of Kāmadhātu; three (self-view, esteeming morality & ascetic practices & doubt) cause one to return there” (K43). These five pertain to Kamadhātu. 2) “Five are ‘superior’, namely two lusts, those which arise from Rūpadhātu and from Ārūpadhātu, namely dissipation (restlessness), pride and ignorance.” These five pertain to the higher spheres.

— **Bonds (*bandhana*)**, associated with the 3 sensations, emphasize how defilements bind beings to the 3 spheres of existence.

K29-31: “How many *anusayas* attach themselves (*anuserate*) to each object? We would never finish were we to examine this problem in detail. The Vaibhasikas give a summary exposition of this. In general one can say that there are sixteen types of *dharmas*, objects to which the *anusayas* attach themselves: for each sphere there are five categories (categories to be abandoned through the Seeing of Suffering, etc.); plus the pure *dharmas*. The consciousnesses are of the same sixteen types. When we know which *dharmas* are the objects of which consciousness, we are then able to calculate how many *anusayas* attach themselves to these *dharmas*. [K29...] In all, these *dharmas* are the object of five consciousnesses. The three consciousnesses of Kamadhātu are abandoned through the Seeing of Suffering, through the Seeing of Arising, and through Meditation (*abhyasa* = *bhavana*). One consciousness of Rupadhātu is abandoned through Meditation.”

The following table presents the analysis of K29-31:

...are the object of the following consciousnesses:		Dharmas abandoned through Seeing Suffering & Arising, & through Meditation in			Dharmas abandoned through the Seeing of Extinction and the Path in						Pure
		Kamadhatu	Rupadhātu	Arupyadhātu	Kamadhatu	Rupadhātu	Arupyadhātu	Kamadhatu	Rupadhātu	Arupyadhātu	
Kamadhatu abandoned by:	Seeing Suffering	X	X	X	X	X	X	X	X	X	
	Seeing Arising	X	X	X	X	X	X	X	X	X	
	Seeing Extinction				X						X
	Seeing Path					X					X
	Meditation	X	X	X	X	X	X	X	X	X	X
Rupadhātu abandoned by:	Seeing Suffering		X	X			X	X	X	X	
	Seeing Arising		X	X			X	X	X	X	
	Seeing Extinction						X				X
	Seeing Path							X			X
	Meditation	X	X	X	X	X	X	X	X	X	X
Arupyadhātu abandoned by:	Seeing Suffering			X					X	X	
	Seeing Arising			X					X	X	
	Seeing Extinction								X		X
	Seeing Path									X	X
	Meditation		X	X			X	X	X	X	X
Pure		X	X	X	X	X	X	X	X	X	X
Total		5	8	10	6	6	9	9	11	11	10

The 9 Perfect Knowledges (<i>parijñā</i> , 遍知) (K64-70):			Realm:	Re-sult:	Result of anagamyā:	Result of dhyānas:	Result of the Aryan path:	Result of the worldly path:	
1.	The destruction of the klesas abandoned through seeing (<i>darsana</i>) the truths of...	Suffering & arising	Kamadhatu	Of the pāties	X		X		
2.		Extinction				X		X	
3.		Path				X		X	
4.		Suffering & arising	Higher spheres (Rupa & Arupya-dhātus)		X	X	X		
5.		Extinction			X	X	X		
6.		Path			X	X	X		
7.	The destruction of the sasravas (cankorous influences) through cultivation (<i>bhavana</i>) pertaining to:	Kamadhatu	Of the knowledges	X		X	X		
8.		Rupadhātu		X	X	X	X		
9.		Arupyadhātu		X	X	X			

“Rupadhātu is distinguished from Arupyadhātu with respect to the abandoning of the *klesas* abandoned through Meditation; one does not establish this distinction with respect to the abandoning of the *klesas* abandoned through the Seeing of the Truths: the opposition is the same for these (*anvayajñāna*, vii.2c-d), but not for those. Thus three are nine perfect knowledges.”

Note: the content of this analysis is moving into Ch VI; it may be helpful to see Ch VI first. The analysis of the Perfect Knowledges here can also be compared to the analysis of the Knowledges in Ch VII. It is not clear to me why this analysis is included at this point. Perhaps Vasubandhu saw it as a bridge from Ch V into Ch VI?

See K64-70 for further analysis of the Perfect Knowledges.

Abhidharmakosa Study Materials

Chapter VI: *Marga-Pudgala* (Path & Saints)

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Abhidharmakosa Chapter VI: The Path & The Saints (*marga-pudgala*)

Overview: The study of the nature and function of the various paths is an integral part of Abhidharma. For the Sarvastivada the path is a very long journey of gradual progress. The end of the journey is when the knowledge of the absolute non-arising of all future defilements arises in the practitioner, and one is said to have attained nirvana. Overview of the Path:

I. Preliminaries	II. Four <i>Nirvedha-bhagiyas</i>	III. Path of seeing (<i>darsana-marga</i>)	IV. Path of Cultivation (<i>bhavana-marga</i>) [pure]					V. Beyond Training (<i>asaiksa</i>)
a) <i>Punya-bhagiya</i> 福分: i. precepts & giving ii. teaching (hearing, reading) iii. purification b) <i>Moksha-bhagiya</i> 順解脱分: v. visualization of the loathsome vi. mindfulness of breathing vii. four foundations of mindfulness	1. Heats (<i>usmagata</i>) 2. Summits (<i>murdhan</i>) 3. Patiences (<i>ksanti</i>) 4. Supreme worldly Dharmas (<i>laukika agradharmas</i>)	15 moments The Path of Seeing proceeds swiftly, it cannot be held back or prematurely interrupted. One is carried by the current of the Dharma. Abhisamaya (Direct realization):	1 st fruit: Srota-apana	Candidate for Sakridagamin	2 nd fruit: Sakridagamin	Candidate for Anagamin	3 rd fruit: Anagamin	Candidate for Arhat
	1. 2. 3. 4.	1-2-3-4--5-6-7-8--9-10-11-12--13-14-15-	-16					4 th fruit: Arhat
<i>Sequence variants:</i> b) c) d) Those who, before entering the Path of Seeing, have, through dhyana practice, abandoned: b) up to the 5 th grade of defilements c) the 6 th – 8 th grades... d) the 9 th grade (up to <i>Akimcanya</i>)... become, in the Path of Seeing candidates for: b) the 1 st result (Srotaapanna, and a) also) c) the 2 nd result (Sakridagamin) d) the 3 rd result (Anagamin) and in the 16 th moment (after the Path of Seeing), they become abiders in those results.		[The most rapid obtain deliverance in 3 existences: The planting of the seed, the growth of the plant, and the production of the fruit: ... 1st existence, to plant the so-called <i>moksabhagiya</i> roots of good; 2nd, to produce the <i>nirvedhabhagiyas</i> ; and 3rd, to produce the Path.” (K24)]			Srota-apana 預流果 = Stream enterer (at most 7 more rebirths in Kama-dhatu, and further, at most 7 more rebirths in the higher spheres.) Sakridagamin 一來果 = Once returner (after one rebirth in the higher spheres, one last rebirth here) Anagamin 不還果 = Non-returner (does not return to Kamadhatu, but continues practice in higher spheres) Arhat 阿羅漢 = Worthy of Offerings (never again to be reborn)		(in the case of bodhisattvas, this is the realization of Buddhahood at the culmination of 3 innumerable kalpas practicing the 6 paramitas)	
Worldly Path (<i>laukika-marga</i>) (Impure Path of Cultivation (<i>bhavana-marga</i>))		Transworldly Path (<i>lokuattara-marga</i>) (Path of Seeing (<i>darsana-marga</i>) & Pure Path of Cultivation (<i>bhavana-marga</i>))						

Preliminaries: In keeping with the early teachings, the Sarvastivada path of practice is an approach integrating the three trainings: precepts/ethics (*sila*), concentration/absorption (*samadhi*) and understanding/wisdom (*prajna*). Meditative realization takes place in the context of a thorough commitment to an ethical life. “Whoever desires to see the Truths should first of all keep the Precepts. Then he reads the teaching upon which his Seeing of the Truths depends, or he hears their meaning. Having heard, he correctly reflects. Having reflected, he gives himself up to the cultivation of meditation” (K5).

3 Kinds of Wisdom (<i>prajna</i> 慧):	Object:	Like a person crossing a river who:	Certitude from:	Path (conducive to...)
1. from the teaching (<i>sruta-mayi</i> 聞)	Name	Can't swim & clings to a support	knowledge	Punya-bhagiya (merit)
2. from reflection (<i>cinta-mayi</i> 思)	Name & thing	Learning to swim & lets go at times	examination	Moksha-bhagiya (liberation)
3. from cultivation (<i>bhavana-mayi</i> 修)	The thing	Can swim freely without supports	absorption	Nirvedha-bhagiya (penetration)

Other preliminary practices include giving (*dana*) and “purification” which includes dissociation from unfavorable conditions, relationships & thoughts and practicing contentment.

Moksha-Bhagiya 順解脱分 (Conducive to Liberation): Includes: a) *samatha* (tranquility) including the visualization of the loathsome (for those who are distracted by desire) & the mindfulness of breathing (for those who are distracted by thinking). b) *vipasyana* (insight) consists of the four foundations of mindfulness (body, sensation, mind, dharmas). First one individually contemplates the specific characteristics of each foundation: the body is impure, sensations are suffering (*duhkha*), mind (ideas) are impermanent, and *dharmas* are without a self. Second, one collectively contemplates all four foundations (“*dharmas* as its universal object” = *dharmas* as encompassing all 4 foundations) as suffering, impermanent, empty & non-self. [note: the categories of *samatha* & *vipassana* do not have the same significance here as in Theravada.]

4 Nirvedha-Bhagiyas 順決擇分 (Conducive to Penetration): Through the 4 nirvedha-bhagiyas, doubt is abandoned and the truths are clearly distinguished. They lead to the Path of Seeing. “Their spheres are *anagamya* [concentration preparatory to the 1st Dhyana], *dhyananantara* [In between the 1st & 2nd Dhyanas], and the Four [Rupa] Dhyanas: one can obtain them only in

these six states of absorption... They do not exist in the Arupyas, because they bear on Kamadhatu, for the ascetic should first of all perfectly know and abandon Kamadhatu as suffering and origin...According to the Bhadanta Ghosaka, the first two *nirvedhabhagiyas* are of seven spheres, with the addition of Kamadhatu.” (K20) The Four Skillful Roots.

1.Heat(s), Warmth (*usmagata* 爔): “From this cultivation of the foundation of mindfulness having the *dharmas* as its object, there finally arises a root of good called *Usmagata* (‘Heat attained’), because it is similar to heat (*usma*), being the first indication or the anticipation of the Noble Path, a fire which burns the fuel which are the defilements” (K17). It is prolonged and has the 16 aspects (*akara*) of 4 Noble Truths (*arya-satya*) for its object (which are more fully defined in Chapter VII):

1 st Noble Truth of Suffering:	suffering, impermanent, empty, and not-self;	The 16 aspects are the intrinsic characteristics of the truths and the common characteristics of the <i>skandhas</i> .
2 nd Noble Truth of Origin:	arising, appearance, cause, and condition;	
3 rd Noble Truth of Extinction:	extinction, calm, excellent, and definitive salvation;	
4 th Noble Truth of Path:	path, truth, obtaining, and definitive release.	

Regarding the Noble Truths: “The Truths are mentioned in the order in which they are comprehended (*abhisamaya*). Why are they comprehended in this order? Because, in the period preparatory to the Path proper, that is, the period of examination, the ascetic first creates an idea of that to which he is attached, of that by which he is tormented, of that from which he seeks to be delivered, namely, suffering. Then he asks what is its cause, and he creates an idea of its origin. Then he asks what does extinction consist of, and he creates an idea of extinction. Then he asks what is the Path to extinction, and he creates an idea of the path. So too, having seen a disease, one searches out its origin, its disappearance, and its remedy... In the order in which, in the course of the period of examination, he creates an idea of the Truths, in this same order, having reached the period of comprehension, he understands the Truths, because comprehension is projected by the preparatory exercises, the same way that a horse gallops without obstacle over familiar terrain...” (K2). The Noble Truths (*arya-satya*):

Truths:	Chapter I:	Chapter VI: [also see Chapter VII: as the 4 truths = 4 knowledges, but especially K7 & K13.]
1. Truth of Suffering, Unsatisfactoriness (<i>dukkhe-satya</i> 苦諦) [to be <u>known</u>]	The 5 aggregates of clinging (<i>upadana-skandha</i>) [I.K8] (= all conditioned (<i>samskṛta</i>) <i>dharmas</i>)	“There are three types of suffering: suffering which is suffering in and of itself (<i>dukkha-dukkhata</i>), suffering through the fact of being conditioned (<i>samskaradukkhata</i>), and suffering which is change or transformation (<i>parinamadukkhata</i>). By reason of these three, all impure conditioned things, without exception, are suffering: agreeable things are suffering because they are subject to transformation; disagreeable things are suffering in and of themselves; and neither-disagreeable-nor-agreeable things are suffering because they are conditioned.” [VI.K3]
2. Truth of Origin, Arising (<i>samudaye-satya</i> 集諦) [to be <u>abandoned</u>]	except the Path = all impure (<i>sasrava</i>) <i>dharmas</i>)	“We state that the series of thoughts is unceasingly bent towards the object to which one has a desire. And the same holds for re-existence. There is no defilement which adheres to the person as much as desire... There is no cause which binds one to rebirth as much as the attachment to a self does. This reasoning proves that desire is the cause of re-existence.” [VI.K3]
3. Truth of Cessation, Extinction (<i>nirodha-satya</i> 滅諦) [to be <u>actualized</u>]	Unconditioned (<i>asamskṛta</i>) & pure (<i>anasrava</i>) [I.K6]	[this is discussed in various ways: in Ch. 1, as Pratisamkhya-nirodha, in Ch. 2 in relation to the result of disconnection (<i>visamyoga-phala</i>), in Ch. 5, the exposition of the “perfect knowledges”, here in Ch. 6 and also in Ch. 7 on the Knowledges (specifically the Knowledge of Destruction & the Knowledge of Non-arising).]
4. Truth of the Path (<i>marga-satya</i> 道諦) [to be <u>cultivated</u>]	The conditioned <i>dharmas</i> which are pure [I.K4]	[all of Chapter VI is an exposition of this truth, and indirectly, the entire work unfolds aspects of Path, of what is to be discerned. The 8-fold Path as such only seems to be discussed & analyzed as part of the exposition of the 37 Limbs of Awakening [VI. K67-73], see below.]

2. Summits, Pinnacle (*murdhan* 頂): “Like Heat, the Summits have the Four Truths for their object and include the sixteen aspects: they receive another name by reason of their excellence. They are called Summits (or ‘Heads’), because they are the most elevated or the head of the unfixed roots of good, that is, those from which one can fall away...” (K17) Among the retrogressible *nirvedha-bhagiyas*, the warmths are inferior, the summits superior.

3. Receptivities or Patience (*ksanti* 忍): “Patience (*ksanti*) is so-called because in this stage, the Truths please extremely much... one cannot fall away from Patience, but can from the first two stages...” (K18) Three stages: weak, medium and strong. The stage of weak patience, like the warmth and summits, contemplates fully the 16 aspects of the 4 Truths. In the cultivation of medium patience, one’s contemplation becomes successively more restrictive to develop focus and be more effective in inducing outflow-free knowledge. Like a wealthy person who, in order to travel, exchanges their possessions for money, then for gold, and then expensive jewels, until they could finally maintain their wealth and travel lightly. Medium patience culminates by focusing on just two aspects: the impermanence & suffering of Kamadhatu. Finally, strong patience has only one aspect [impermanence] applied to the sufferings of Kamadhatu for its object. Strong patience is momentary.

4. Supreme Worldly Dharma (*laukikagra-dharma* 世第一法): “These, exactly like strong Patience, bear on the suffering of Kamadhatu and are momentary. They are termed Supreme Worldly Dharmas (*laukika agradharmas*): because they are worldly, being impure... They are Supreme Worldly Dharmas because, in the absence of any similar cause (*sabhagahetu*), by their own power, they manifest the Path of Seeing the Truths” (K19). Among the non-retrogressible, the Receptivities are inferior, the Supreme World Dharmas are superior. The Supreme Worldly Dharma(s) immediate follow the moment of strong receptivity (patience) and also only last one moment. They are followed immediately by the Path of Seeing (and serve as the equal-immediate condition (*samanantara-pratyaya*) for the *darsana-marga*). At this point (the first moment of the Path of Seeing), one relinquishes the nature of an ordinary worldling (*prthagjana*) and becomes noble (*arya*) [AKA *gotrabhu*, “the change in lineage”] as one enters into the certainty of attaining *nirvana*.

Table 1: Stages of Practice

Prayoga-marga (Path of Preparation)	<p><i>Punya-bhagiya</i> (conducive to merits) [K5-7]</p>	<p>i. Precepts/ethics (<i>sila</i>) & Giving (<i>dana</i>) ii. Receiving the teachings: <i>sruta-mayi-prajna</i> (wisdom through hearing & reading) iii. Purification: To be successful in meditation, one must purify one's body and mind: a) dissociation from unfavorable conditions, relationships & thoughts b) practicing contentment and having few desires; also abiding in the 4 “noble lineages”: contentment with: 1.clothing, 2.food, 3. bed & seat, and also: 4.delighting in the path</p>	<p>[in Yogacara, this is called the “The Path of Requisites or Equipment” (sambhara-marga)]</p>		
	<p><i>Moksha-bhagiya</i> (conducive to liberation) [K8-16]</p>	<p>iv. Visualization of the loathsome (counteracting greed, it is contemplating the bones, parts, or progressive deterioration of the body/bodies) v. Mindfulness of breathing (<i>anapana-smrti</i>) (counteracting overactive imagination. 6 aspects: 1. counting, 2. following, 3. fixing, 4. observation, 5. modification, 6. Purification (=6 subtle dharma gates, important in China)) vi. 4 foundations of mindfulness (<i>smrtyupasthanas</i>) (contemplation of specific characteristics (<i>sva-laksana</i>) & common characteristics (<i>samanya-laksana</i>) of the body, sensation, mind, dharmas) [individually & collectively]</p>	<p><i>samatha</i> (tranquility)</p>	<p><i>cinta-mayi-prajna</i> (wisdom through reflection)</p>	
	<p><i>Nirvhesha-bhagiya</i> (conducive to penetration) (AKA: “truth-coursing”) [K17-25]</p>	<p>1. Heats or Warmth (<i>usmagata</i>)(lengthy study of the 4 Noble Truths & 16 aspects) 2. Summits (<i>murdhan</i>) (bears on the 4 Noble Truths & 16 aspects; highest of the shakable skillful roots – one can fall back; like a peak, this is a brief stage) 3a-b. Patiences or Receptivites (<i>ksanti</i>) – weak & medium. (one is now unshakable (non-retrogressing), highly receptive to the truth, bears on 4 truths & 16 aspects in Kamadhatu & the higher spheres (Rupadhatu & Aupryadhatu).) 3c. Patiences (<i>ksanti</i>) – strong. (1 moment: bears on the suffering of Kamadhatu) 4. Supreme worldly Dharmas (<i>laukika agradharmas</i>) (1 moment: immediately preceding condition for the Path of Seeing, bears on the suffering of Kamadhatu)</p>	<p><i>bhavana-mayi-prajna</i> (wisdom through cultivation)</p>		
Darsana-marga: (Path of Seeing) - 15 moments [K25-28]	<p>1. Receptivity to the Dharma Knowledge of Suffering (<i>duhkhe dharma-jnana-ksanti</i>)</p>	1 st Noble Truth	Pertaining to:	Unhindered Path <i>anantaryamarga</i>	16 Moments of Direct Realization (<i>Abhisamaya</i>)
	<p>2. Dharma Knowledge of Suffering (<i>duhkhe dharma-jnana</i>)</p>		Kamadhatu	Path of Deliverance <i>vimuktimarga</i>	
	<p>3. Receptivity to the Consecutive Knowledge of Suffering (<i>duhkhe anvaya-jnana-ksanti</i>)</p>		Higher spheres	Unhindered Path <i>anantaryamarga</i>	
	<p>4. Consecutive Knowledge of Suffering (<i>duhkhe anvaya-jnana</i>)</p>			Path of Deliverance <i>vimuktimarga</i>	
	<p>5. Receptivity to the Dharma Knowledge of Origin (<i>samudaye dharma-jnana-ksanti</i>)</p>	2 nd Noble Truth	Kamadhatu	Unhindered Path <i>anantaryamarga</i>	
	<p>6. Dharma Knowledge of Origin (<i>samudaye dharma-jnana-ksanti</i>)</p>		Path of Deliverance <i>vimuktimarga</i>		
	<p>7. Receptivity to the Consecutive Knowledge of Origin (<i>samudaye nvaya-jnana-ksanti</i>)</p>		Higher spheres	Unhindered Path <i>anantaryamarga</i>	
	<p>8. Consecutive Knowledge of Origin (<i>samudaye nvaya-jnana</i>)</p>	Path of Deliverance <i>vimuktimarga</i>			
	<p>9. Receptivity to the Dharma Knowledge of the Cessation of Suffering (<i>dukhkhanirodhe dharma-jnana-ksanti</i>)</p>	3 rd Noble Truth	Kamadhatu	Unhindered Path <i>anantaryamarga</i>	
	<p>10. Dharma Knowledge of the Cessation of Suffering (<i>dukhkhanirodhe dharma-jnana-ksanti</i>)</p>		Path of Deliverance <i>vimuktimarga</i>		
	<p>11. Receptivity to the Consecutive Knowledge of the Cessation of Suffering (<i>dukhkhanirodhe anvaya-jnana-ksanti</i>)</p>		Higher spheres	Unhindered Path <i>anantaryamarga</i>	
	<p>12. Consecutive Knowledge of the Cessation of Suffering (<i>dukhkhanirodhe anvaya-jnana</i>)</p>	Path of Deliverance <i>vimuktimarga</i>			
	<p>13. Receptivity to the Dharma Knowledge of the Path Counteracting Suffering (<i>dukhkhatipaksamarge dharma-jnana-ksanti</i>)</p>	4 th Noble Truth	Kamadhatu	Unhindered Path <i>anantaryamarga</i>	
	<p>14. Dharma Knowledge of the Path Counteracting Suffering (<i>dukhkhatipaksamarge dharma-jnana-ksanti</i>)</p>		Path of Deliverance <i>vimuktimarga</i>		
	<p>15. Receptivity to the Consecutive Knowledge of the Path Counteracting Suffering (<i>dukhkhatipaksamarge anvaya-jnana-ksanti</i>)</p>		Higher spheres =1 st fruit: Srota-apanna	Unhindered Path <i>anantaryamarga</i>	
<p>16. Consecutive Knowledge of the Path Counteracting Suffering (<i>dukhkhatipaksamarge anvaya-jnana</i>)</p>	Path of Deliverance <i>vimuktimarga</i>				
Bhavana-marga (Path of Cultivation)	<p>(In the 16th moment there is nothing more to see which has not been seen. This moment meditates on the Truth as it has been seen, and so forms part of the <i>bhavana-marga</i>.)</p>		Pratipannaka	= candidate for 2 nd fruit	
	<p>In the process of abandoning the 1st-5th grades of the defilements</p>		2 nd fruit	= Sakridagamin	
	<p>Having abandoned the 6th grade of the defilements</p>		Pratipannaka	= candidate for 3 rd fruit	
	<p>Having abandoned the 9th grade of the defilements of Kamadhatu</p>		3 rd fruit	= Anagamin	
	<p>In the process of abandoning the 9th grade of defilements of the higher spheres</p>		Pratipannaka	= candidate for 4 th fruit	
	<p>Vajropamasamadhi abandoning the 9th grade of defilements of <i>Bhavagra</i> (4th Arupya)</p>			= the last unhindered path	
Asaiksa-marga: The Path Beyond training or of No More Learning [K45]			4 th fruit	= Arhat	

Direct Realization (*Abhisamaya* 現觀): Immediately following Supreme Worldly Dharmas, one gives rise to, for the first time, outflow-free (*anasrava*) knowledges: the direct realization of the 4 Noble Truths. It consists of 16 moments: the 15 moments of the Path of Seeing (*darsana-marga* 見道) followed by the 1st moment of the Path of Cultivation (*bhavana-marga*). For each truth, in pairs of moments, one first contemplates the truth in Kamadhātu, and then in the higher spheres (Rupadhātu and Arupadhātu). The contemplation of the truth in the higher spheres is called *anvaya-jnana* which refers to knowledge (*jnana*) that is consecutive, subsequent, following and also inferential. The truths are more easily observed in Kamadhātu and Kamadhātu is non-concentrated whereas the two higher spheres are concentrated. Each of these pairs of moments consists of two “paths” (they are paths in the sense that they need to be traversed):

- a) Unhindered Path or Irresistible Path (*Anantaryamarga* 無間道) “The Patiences cannot be hindered (*antarayitum asakyatvat*) in their cutting off of the possession of the defilements...” Here the defilements to be abandoned through vision into the particular truth are abandoned. These are patiences, or receptivities, to the dharma knowledge. They are *prajna* but not yet knowledge because they are not completely free of doubt. They are unhindered also in that they lead invariably to the dharma-knowledge in the next moment.
- b) Path of Deliverance or Path of Liberation (*Vimuktimarga* 解脫道): “The Knowledges arise among the persons who are thus delivered from the possession of the defilements at the same time as does possession of disconnection from the defilements (*visamyoga*)...” Here one comes to possess or acquire (*prapti*) the cessation through the deliberation (*pratisamkhyā-nirodha*) of the defilements. This is the certitude that the defilements will not re-arise. These are knowledges, completely released from doubt. Like the patiences, they are *prajna* in nature.

“As a consequence there is Patience and Knowledge, in the same way that there are two actions: expelling the thief, and closing the door.” The abandoning requires a sufficient degree of insight, the patiences, into the true nature of things (through the 16 aspects of the 4 Noble Truths). In the next moment, the defilement which had afflicted the mind has been abandoned and knowledge can shine forth having the positive force of inducing the acquisition of the cessation of the defilement (such that it can no longer arise). In subsequent cultivation (*bhavana*), the patiences are not repeated, but the knowledge, the paths of deliverance, are repeated. (With *abhisamaya*, one obtains the 4 *avetya-prasadas* (“faith with understanding” or “lucid confidence”) relating to the Buddha, Dharma, Sangha and Sila (ethics, morality or precepts) [K73-75].)

The Nature of Awakening: For the Sarvastivāda, the final, complete comprehension of the Noble Truths is made up of 16 mental states. According to other schools, the comprehension of the Truths is “single”, “unique” or “momentary” – that is, a single comprehension, all-at-once, in one moment. “If the partisan of a single, unique comprehension intends to speak of comprehension which consists of the seeing of the Truths, his thesis is inadmissible, by reason of the variety of the aspects (vii.10c): one does not see origin, etc., under the aspects of suffering. But, he would say, one sees all the Truths under the aspect of non-self. If this were the case, then one would not see the Truths under the aspects of suffering, etc.; and this hypothesis contradicts the Sutra which says, ‘The Sravaka, when he judges suffering as suffering, or origin as origin, or extinction as extinction, or path as path, there is then for him discernment of the *dharmas* associated with these pure judgments.’” [K27]

The Path of Cultivation (*Bhavana-Marga* 修道): *Bhavana* is sometimes translated as “meditation” but more literally it is cultivation or development of the mind. Meditation does constitute the most important aspect of the process. Whereas complete knowledge (*parijna*) predominates in the Path of Seeing, diligence (*apramada*) predominates in the Path of Cultivation. The Path of Cultivation begins with the 16th moment of direct realization of the truths. In this stage, the remaining defilements are gradually abandoned: attachment, hostility, delusion & conceit pertaining to Kamadhātu, and attachment, delusion & conceit pertaining to Rupadhātu and Arupadhātu (=10 total *bhavana-heya* defilements). These defilements are classified into 9 grades or categories of strength:

- | | | |
|------------------|------------------|----------------|
| 1. strong-strong | 4. strong-medium | 7. strong-weak |
| 2. medium-strong | 5. medium-medium | 8. medium-weak |
| 3. weak-strong | 6. weak-medium | 9. weak-weak |

Whereas the Path of Seeing is a strong and forceful path which cuts off all 9 grades of the defilements at once, the Path of Cultivation is not so forceful, such that the 9 grades are cut off gradually through repeated practice, one by one. Further, the 9 grades of these 10 *bhavana-heya* defilements exist in 9 *bhumis*: 1 Kāma sphere + 4 Rūpa spheres + 4 Arūpya spheres. There are then 81 grades of defilements (adding the 8 grades abandoned in the Path of Seeing, there is a total of 89 (K51)). The counteracting paths which abandon these defilements likewise have 9 grades. The coarsest defilement, the strong-strong grade, is abandoned by the weakest counteragent, the weak-weak, and so on...to: the most subtle defilement, the weak-weak, is abandoned by the strongest counteragent, the strong-strong. “A great darkness is dispelled by a small light, and a small darkness is dispelled by a great light.” As in the Path of Seeing, the *bhavana-heya* defilements are abandoned through an unhindered path and a path of deliverance, however, the unhindered paths in this context are knowledges, not patiences. Abandoning the final weak-weak grade defilement, one enters the Path Beyond Training or the Path of No More Learning (*asaikṣa-marga*). The unhindered path of the 9th grade of defilement pertaining to *bhavaṅga* (the 4th Arūpya sphere) is called the *vajropama-samadhi* (the *samadhi* like a diamond) capable of abandoning all defilements whatsoever. When the 9th grade is abandoned, there arises the knowledge of the exhaustion of outflows (*ksaya-jnana*). The training is complete, thus one is beyond training, or a non-trainee (*asaikṣa*).

Table 2: Practitioners & Saints

Those who in the Preliminaries and <i>Nirbedha-Bhagiyas</i> are:	Ascetics of weak faculties (rely on faith in the teachings)	Ascetics of sharp (or strong) faculties (rely on study & comprehension on their own)	
In the Path of Seeing, become:	Sraddhanusarin (pursuer through faith)	Dharmanusarin (pursuer through teachings)	
And in the Path of Cultivation become: [K29,31]	Sraddhadimutka (one freed through predominance of faith)	Dristiprapta (one who has attained through views)	
In the Path of Cultivation [K34-44]	Not having abandoned defilements	Saptakṛtparamaḥ (maximum of 7)	Srotaapanna
	Delivered from 3 or 4 categories, destined for 2 or 3 rebirths	Kulamkula (from family to family)	
	Having abandoned the 6 th category	Sakridagamin (once-returner)	Sakridagamin
	Having destroyed 7 or 8 categories, and destined for 1 rebirth	Ekavicika (separated by one)	
	Delivered from the 9 th category of Kamadhātu and:	5 types [6 th & 7 th also below]:	Anāgāmin (by taking into consideration the different distinctions of place [16], <i>gotras</i> [6], detachment [9], faculties [3] & types of Anagamin [5] there are 12,960 types who go to Rupadhātu [K43]. Similar calculations can be made for all the Saints.)
	obtains nirvana in the intermediate existence	1. Antaraparīnirvayin	
	obtains nirvana at rebirth	2. Upapadyaparīnirvayin	
	obtains nirvana with effort	(technically, 3. & 4. are subtypes of 2. above)	
	obtains nirvana without effort	3. Sabhisamskaraparīnirvayin	
	obtains nirvana by going higher	4. Anabhisamskaraparīnirvayin	
	Subtypes of 5. Urdhvasrotas by “combining one’s Dhyāna” [K42] (obtaining nirvana in Akanistha heaven):	5. Urdhvasrotas	
	“Jumping” from Brahmakāyikas to Akanistha	Akaṇiṣṭhaga – 3 types [Akanistha is the highest of the Rupa heavens]:	
	Reborn in the Suddhavasas (4 th Rupa heavens) & then Akanistha	5.a) Pluta (Jumper)	
	Transmigrates through all the heavens (except the Mahabrahmas)	5.b) Ardhapluta (Half-Jumper)	
	The Urdvasrotas who do not combine their dhyāna go to Bhavagra	5.c) Sarvacūta (One who Dies Everywhere)	
One who obtains nirvana in Arupyadhātu (possible for Anagamins of types 2. – 5. above (no intermediate existence in the Arupyas))	5.d) Bhavagrāga (highest Arūpya)		
One attains nirvana here (by further cultivation)	Arūpyaga [6 th Anagamin]		
The Anagamin who realizes <i>nirodha-samapatti</i> (directly experiencing a peace similar to <i>nirvana</i> through the basis of the body (as there is no activity of mind).)	[7 th Anagamin]		
	Kayasakshin (Bodily Witness) [may be any type]		
Path Beyond Training [K45, 56-64]	6 types or “families” (<i>gotra</i>) [the first 5 arise from Sraddhadimuktas (liberated through faith) & are “occasionally delivered” or “circumstantially liberated” (<i>samaya-vimukta</i>), i.e., depend on certain conditions: health, etc.]; they are susceptible to retrogression; “When they were Saiksas, the first two (1. & 2.) lacked continual cultivation and intensive cultivation; the third (3.) only cultivated continual practices; the fourth (4.) cultivated only intensive practices; the fifth (5.) cultivated these two practices, but with weak faculties; and the sixth (6.) cultivated these two practices with sharp faculties.” One can change families. K56-57]:		Arhat [for more on how Buddhas are distinct from a Preyeka-buddha, etc., see Ch III.K16-17, & the section on the Bodhisattva & <i>paramitas</i> in Ch IV.K108-125]
	Susceptible to retrogression, those who can fall away	1. Parihāna-dharman	
	Who can end their existences at will	2. Cetana-dharman	
	Who can preserve themselves by constantly guarding against the loss of what has been acquired	3. Anuraksana-dharman	
	Who remain stable in their stage of attainment, with neither progress nor retrogression, those who cherish deliverance	4. Sthitakampya	
	Capable of penetrating the state of the akopya-dharman arhat which they can attain quickly, at will, without effort	5. Prativedhana-dharman	
	“The unshakable ones”: those not susceptible to retrogression, who have immovable deliverance of mind; not “circumstantially liberated” (<i>asamaya-vimukta</i>), proceed from Drstipraptas.	6.a) Akopya-dharman (Immovable One)	
	The Immovable (type 6.) Arhat who realizes <i>nirodha-samapatti</i>	6.b) Ubhayobhaga-vimukta (doubly delivered)	
	Two further members of the Immovable Arhats are:		
	Through the great cultivation of knowledge, one achieves awakening in their final existence without a teacher, on their own.	6.c) Pratyekabuddha (a lone Buddha, a Buddha on their own)	
Through the great cultivation of knowledge, and a tremendous accumulation of merit, one achieves awakening in their final existence without a teacher, and becomes a teacher of Buddhism. Only Buddhas realize complete, perfect & unsurpassed awakening (<i>annutara-samyak-sambodhi</i>) in which all traces (<i>vasana</i>) of ignorance are removed.	6.d) Buddha (awakened one) [Ch VII.K28-34 discuss 18 dharmas unique to a Buddha: 10 powers, 4 fearlessnesses, 3 foundations of mindfulness, & great compassion. Also, the Threefold Perfection.]		
7 Sravakas (“hearers”): 6 families of arhats +1 by dividing the immovable ones into two: depending on whether one was originally immovable or became so through perfecting. And: 2 Buddhas: the Pratyekabuddha and the Buddha. “These make 9 persons whose faculties are respectively weak-weak, etc.” [K62]			

Sequence Variants and the Worldly Path: The Sarvastivada hold that one can abandon defilements through the Worldly Path of cultivation (*bhavana*) except those that pertain to the existence-peak, Bhavagra (the 4th Arupya). Thus, based on one's spiritual progress on the Worldly Path before the Path of Seeing, one may skip over the fruits of Srota-apanā (variant c) above) and Sakridagamin (variant d) above). The abandonment of the defilements through the Worldly Path is not definitive until one has entered the Path of Seeing. The defilements pertaining to Bhavagra are only abandoned through the Trans-Worldly Path (as there is no way for the practitioner to go beyond (and thus be released from) Bhavagra). The basic idea here is that one becomes an Aryan through the Path of Seeing but practice continues on the Path of Cultivation. Shakyamuni Buddha, by virtue of his mastery of the Worldly Path before his awakening (cultivation of the dhyana practices), would be classed under the d) variant above. As he sat under the Bodhi tree, he traversed the Path of Seeing and then in rapid succession, eliminated the only remaining defilements pertaining to Bhavagra.

The Worldly Path has correlating Unhindered Paths (also called “Paths of Abandoning” as below) and Paths of Deliverance: “The [worldly] paths of deliverance can see the higher places (*sthana*) as calm, excellent, and as definitive liberation. The [worldly] paths of abandoning see the lower spheres as coarse, bad, as a thick wall: as coarse, because it is not calm, entailing a great effort; as bad, because it is not excellent, because it is odious as well as presenting the greatest incapacity to the body and the mind; and as a thick wall, because, by means of this lower sphere, it is impossible to escape from this sphere, as if it were a wall. The aspects of calm, excellent, definitive liberation, are the opposite” [K49]. In this way, one is released from defilements pertaining to Kamadhatu in developing the Rupa dhyanas, from form in the Arupyas.

Retrogressibility of the Arhat (阿羅漢): The Sarvastivada hold that an arhat who has started as a Sraddhanusarin is susceptible to retrogression as one is circumstantially liberated. One can then retrogress because of too many undertakings, indulgence in conceptual proliferation, being fond of quarrel, being fond of traveling afar, being constantly sick. One who has started as a Dharmanusarin is not retrogressible, being non-circumstantially liberated, that is, liberated through wisdom. Vasubandhu employs multiple arguments and scriptural citations to refute this stance, concluding: “immovable deliverance of the mind belongs to all the Arhats” [K58].

37 Limbs of Awakening (*bodhipaksika*) 三十七道品: 37 “adjutants” of *bodhi*, as they are favorable to *bodhi* [K67-73]:

7 Categories or Groups:	Adjutants, parts, limbs, wings, etc...(<i>paksika</i>):	Pure/Imp:	Path Grp:
4 foundations or bases of mindfulness (<i>smṛty-upasthānāna</i>) 四念處:	M1. body (<i>kāya</i>) 身 [as impure], M2. sensation (<i>vedanā</i>) 受 [as suffering], M3. mind (<i>citta</i>) 心 [as impermanent], M4. <i>dharma</i> s 法 [as not-self] [see also: VI.K14-16]	Pure or Impure	<i>Moksha-bhagiyas</i>
4 right exertions or efforts (<i>samyak-pradhāna</i>) 四正勤 [see also VII.K27]:	E1. non-producing of un-arisen evil (<i>anutpanna-akusala-dharma-ropana</i>) 已生惡令滅 E2. abandoning of arisen evil (<i>utpanna-akusala-dharma-prahana</i>) 未生惡令不生, E3. producing of un-arisen goodness (<i>anutpanna-kusala-dharma-ropana</i>) 未生善令生 E4. nurturing of arisen goodness (<i>utpanna-kusala-dharma-vrddhi</i>) 已生善令增長	Pure, <i>sasrava</i> or Impure, <i>anasrava</i>	Heats
4 supernormal powers (<i>rddhi-pāda</i>) 四神足:	S1. desire (<i>chanda</i>) 欲, S2. effort (<i>virya</i>) 勤, S3. mind (<i>citta</i>) 心, S4. wisdom (<i>mīmāṃsa</i>) 觀	Pure or Impure	Summits
5 faculties (<i>indriya</i>) 五根 [weaker]:	F1. faith (<i>sraddha</i>) 信, F2. effort (<i>virya</i>) 精, F3. mindfulness (<i>smṛti</i>) 念, F4. concentration (<i>samadhi</i>) 定, F5. wisdom (<i>prajna</i>) 慧 [see also: II.K1-25]	Pure or Impure	Patiences
5 powers (<i>bala</i>) 五力 [stronger]:	P1. faith (<i>sraddha</i>) 信, P2. effort (<i>virya</i>) 精, P3. mindfulness (<i>smṛti</i>) 念, P4. concentration (<i>samadhi</i>) 定, P5. wisdom (<i>prajna</i>) 慧	Pure or Impure	Supreme Worldly Dharmas
7 parts or factors of awakening (<i>bodhyanga</i>) 七覺支:	A1. discernment (<i>dharma-pravicaya</i>) 擇法, A2. effort (<i>vīrya</i>) 精進, A3. joy (<i>prīti</i>) 喜, A4. attaining pliancy (<i>praśrabdhi</i>) 輕安, A5. mindfulness (<i>smṛti</i>) 念, A6. concentrating; (<i>samādhi</i>) 定, A7. equanimity (<i>upekṣā</i>) 行捨	Pure	Path of Cultivation
8-fold Noble or Holy Path (<i>ārya-stānga-mārga</i>) 八聖道:	R1. right view (<i>samyag-dṛṣṭi</i>) 正見, R2. right intention (<i>samyak-saṃkalpa</i>) 正思, R3. right speech (<i>samyag-vāc</i>) 正語, R4. right action (<i>samyak-karmānta</i>) 正業, R5. right livelihood (<i>samyag-ājīva</i>) 正命, R6. right effort (<i>samyag-vyāyāma</i>) 正精進, R7. right mindfulness (<i>samyak-smṛti</i>) 正念, R8. right concentration (<i>samyak-samādhi</i>) 正定	Pure	Path of Seeing
10 Substantial entities: (“A definition according to their essentials; they are also all the qualities that arise from cultivation” [last column above])			
1. Faith (<i>sraddha</i>) [D23]	F1, P1:	Faculty of faith, Power of faith	
2. Energy (<i>virya</i>) [D32]	E1-4, F2, P2, A2, R6:	All 4 Efforts, Faculty, Power and Factor of effort, Right Effort	
3. Mindfulness (<i>smṛti</i>) [D19]	F3, P3, A5, R7:	Faculty, Power and Factor of mindfulness, Right mindfulness	
4. Absorption (<i>samadhi</i>) [D22]	S1-4, F4, P4, A6, R8:	All 4 Supernormal powers, Faculty, Power & Factor of + Right absorption	
5. Understanding (<i>prajñā</i>) [D18]	M1-4, F5, P5, A1, R1:	All 4 mindfulnesses, Faculty, Power, Factor of + Right mindfulness	
6. Joy (<i>prīti</i>) [D13]	A3:	Factor of joy	
7. Equanimity (<i>upekṣa</i>) [D26]	A7:	Factor of equanimity	
8. Resolution (<i>saṃkalpa</i>) [D14]	R2:	Right Intention	
9. Morality (<i>śila</i>) [D???	R3, R4, R5:	Right Action, Right Speech, Right Livelihood	
10. Aptitude (<i>prasrabdhi</i>) [D25]	A4:	Factor of aptitude	[Note: D# = # in the list of 75 dharmas.]

Abhidharmakosa Study Materials

Chapter VII: *Jnana* (Knowledges)

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Basic outline of Chapter VII Karika

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K19-27	The Cultivation and Possession of the Knowledges in the Path
K28-33	18 Dharmas Unique to the Buddhas (10 Powers, 4 Fearlessnesses, 3 Mindfulnesses, & Great Compassion)
K34-56	Dharmas Not Unique to the Buddhas (Absence of Contention, Knowledge Resulting from Resolution, Unhindered Knowledges, Supernormal Knowledges)

Abhidharmakosa Chapter VII: *Jñāna* (The Knowledges)

Overview: This chapter unfolds the development of, and inter-relationships among, the liberating knowledges cultivated in the path (Ch VI). The Knowledges demarcate the fundamental course of the path. The Knowledges are the accomplishment of the abandoning and non-arising the defilements (Ch V), the afflictions of the mind. This chapter also includes a study of the 16 aspects of the 4 noble truths (studied in the path), & spiritual qualities (*gunas*), which are made up of the knowledges.

Terminology (there are a number of key and interrelated terms):

Jñāna 智: knowledge, a mode of *prajna*, characterized by decisive (*niscita*) understanding; also characterized as knowledge that repeatedly discerns; knowledge realizes and comprehends, fully and thoroughly.

Prajna 慧: understanding; wisdom; *prajna* is a universal mental factor, present in some form in all moments of consciousness; usual definition: discernment of dharmas (*dharmapravicaya*).

Ksanti 忍: receptivity or patience, a form of *prajna*, the ability to completely accept a teaching (in a non-repeatable way).

Drsti 見: views, seeing; its essential nature is *prajna*; characterized by examination or judgment (*santirana*).

Darsana 見: seeing; this is seeing as in the Path of Seeing (*darsana-marga*), including 8 patiences & 7 knowledges.

Karika 1: *Prajna* (understanding)

		Pure <i>Prajna</i>	Impure <i>Prajna</i>	
Seeing or view (<i>drsti</i>)	8: The Pure Patiences (<i>ksanti</i>) of the Path of Seeing (They are seeing because they are examination (<i>santirana</i>). They are not knowledge, because at the moment of patience, the defilement of doubt, which each Patience abandons, is not already abandoned.)		n/a	Not Knowledge
	8: Dharma Knowledges of Direct Realization (<i>abhisamaya</i> , #2, #3, #4, #5, #6, #7) (These are seeing because they are examination and since doubt has been abandoned they are knowledge, that is, certain.) [also the <i>prajna</i> of the pure Path of Meditation up to the Knowledge of Destruction is both Seeing and Knowledge]		6: Six impure <i>prajnas</i> are at one and the same time knowledge and seeing, namely the mental <i>prajna</i> associated with the 5 defilements (<i>klesa</i>) which are views by nature (view of self, false views, view of extremes, esteeming views, esteeming morality & ascetic practices) and, 6th, good <i>prajna</i> , which is right worldly views (<i>laukiki samyagdrsti</i>) (#1)	Knowledge (<i>jnana</i>)
Not view	2: Knowledge of Destruction (<i>ksaya-jnana</i> , #9) and Knowledge of Non-arising (<i>anutpada-jnana</i> , #10) (They are not seeing because they do not include examination & inquiry)		<i>Prajna</i> associated with the five sense consciousnesses and <i>prajna</i> associated with mental consciousness are impure, and are knowledge. (#1)	

In karikas 2-5 Knowledge is unfolded like this:

Chapter VII:	K2	K2	K4		K4	
Knowledge (<i>jnana</i>)	Impure (<i>sasrava</i>) Knowledge	Conventional Knowledge (<i>samvrti-jnana</i> , #1)	-		-	
	Pure (<i>anasrava</i>) Knowledge	Knowledge of Dharmas (<i>dharmajnana</i> , #2)	Knowledge of Suffering...	pertaining to ← Kamadhatu → (#4, #5, #6, #7)	Knowledge of Destruction (<i>ksaya-jnana</i> , #9)	Knowledge of Non-arising (<i>anutpada-jnana</i> , #10)
			Knowledge of Origin...			
		Knowledge of Cessation...	pertaining to the ← Higher Spheres → (#4, #5, #6, #7)			
		Knowledge of Path...				
		Knowledge of Suffering...				
Inferential Knowledge (<i>anvaya-jnana</i> , #3)	Knowledge of Origin...					
	Knowledge of Cessation...					
		Knowledge of Path...				

Ten Knowledges: The above delineates 9 knowledges. The 10th Knowledge is the Knowledge of the Mind of Another (*paramano-jnana*, #8), which can be pure or impure, depending on whether it is cultivated before or after the Path of Seeing. Karika 8 states that: “the distinction [of the ten knowledges] is established by reason of their nature, their opposition, their aspect, their aspect and their object, their preparatory exercises, the achievement of their task, and the extension of their cause.” See the 3rd column of Table 1 and also Table 2 below for the distinctions in terms of nature, aspects, etc.

Conventional Knowledge: “knowledge conforming to worldly conventions... Why? Because from usage it bears on (*alambate*) things which exist conventionally: a jug, clothing, male, female, etc.” (i.e., relative truth, not ultimate truth)

Pure Knowledge: Pure (*anasrava*) knowledge is knowledge which the defilements cannot adhere to. In fact Pure Knowledge is the illumination of mind following (and on the Path of Cultivation, during) the abandoning of the defilements.

Bodhi (awakening, enlightenment): The 9th and 10th Knowledges, the Knowledge of Destruction with the Knowledge of Non-arising, are defined as *bodhi* (Ch VI.K67). At the moment when they arise, these two knowledges are inferential knowledges of suffering and origin in the higher spheres, “because they have for their object the *skandhas* of Bhavagra under the aspects of Suffering and Origin.” Note: *bodhi* as such is not an “experience”, but a certitude regarding the destruction and non-arising of the defilements.

Table 1: *Daśa jñānāni* (十智): 10 Knowledges

K8 (object):	How are they included in one another?	How is the distinction established?	Features:
1. <i>saṃvṛti-jñāna</i> (世俗智): worldly, conventional knowledge (“bears on all”)	Conventional knowledge is made up of one knowledge, namely the conventional knowledge, and one part of another knowledge [namely the impure part of the knowledge of the mind of another].	By reason of its nature, there is conventional knowledge, because it is not absolute knowledge.	Knowledge that arises: i. innately ii. from hearing iii. from reflection iv. from cultivation
2. <i>dharmajñāna</i> (法智): a knowledge of <i>dharmas</i> (“has for its object, the suffering etc. of Kamadhātu”)	A knowledge of <i>dharmas</i> is made up of one full knowledge and one part of seven other knowledges, namely the <i>Kamadhatu</i> part of the knowledge of suffering, of origin, of extinction, and of the Path, the knowledge of the mind of another, the Knowledge of Destruction, and the Knowledge of Non-Arising.	By reason of their opposition, there is knowledge of the <i>dharmas</i> and inferential knowledge: the first is opposed to Kamadhātu, and the second is opposed to the higher spheres.	First arises in the 2 nd moment of the Path of Seeing. It is knowledge of the <i>dharmas</i> that arise by taking the 4 truths pertaining to Kamadhātu as object.
3. <i>anvaya-jñāna</i> (類智): inferential knowledge (“bears on suffering, etc. of the higher spheres”)	So too inferential knowledge, by replacing ‘the Kamadhātu part’ with ‘the part relating to the two higher spheres (=Rupadhātu and Arupyadhātu).’		<i>Anvaya</i> is subsequent (Vaibhasikas hold it is <u>not inferential per se</u> , it is direct perception.)
4. <i>duḥkha-jñāna</i> (苦智): the knowledge of Suffering (1 st Noble Truth)	The knowledge of suffering is made up of one knowledge and one part of four other knowledges—that part of the knowledge of <i>dharmas</i> , inferential knowledge, the Knowledge of Destruction and the Knowledge of Non-Arising which have the Truth of Suffering for their objects.	By reason of their aspect (<i>akaratas</i> , vii.13), there is a knowledge of Suffering and a knowledge of Origin: these two knowledges have the same object (i.e., the <i>pancopadanaskandhas</i>), but differ in their aspects.	These four Knowledge arise in the process of direct realization (<i>abhisayama</i>) taking their corresponding truths as their objects. These Knowledges are the counteragents for the defilements pertaining to these truths.
5. <i>samudaya-jñāna</i> (集智): the knowledge of Origin (2 nd Noble Truth)	The knowledge of origin is explained according to the same principle.		
6. <i>nirodha-jñāna</i> (滅智): the knowledge of Cessation or Extinction (3 rd Noble Truth)	The knowledge of extinction is explained according to the same principle.		
7. <i>mārgajñāna</i> (道智): the knowledge of the Path (4 th Noble Truth)	A knowledge of the Path is made up of one knowledge and one part of five knowledges: the knowledge of <i>dharmas</i> , inferential knowledge, the Knowledge of Destruction, the knowledge of Non-Arising, and the knowledge of the mind of another.	By reason of their aspect and their object, there is a knowledge of Extinction and a knowledge of the Path which differ in their aspects as well as in their objects.	[The Truth of Cessation is nirvana, and is unconditioned]
8. <i>para-mano-jñāna</i> (or <i>para-citta-jñāna</i>) (他心智): the knowledge of the mind of another (“has for its sphere an independent object”- one mental factor of another’s mind)	The knowledge of the mind of another is made up of one knowledge and one part of four knowledges: the knowledge of <i>dharmas</i> , inferential knowledge, a knowledge of the Path, and conventional knowledge.	By reason of their preparatory exercises, there is the knowledge of the mind of another. Without doubt this knowledge extends also to the mental states (<i>caittas</i>) of another, but the preparatory exercise bears on the mind (<i>citta</i>); also, even though it may know the <i>caittas</i> , it is termed <i>paracittajnana</i> (the knowledge of the mind of another) by reason of its preparatory exercise.	Arises with the support of 4 Knowledges (1, 2, 3 & 7.). It can be pure or impure. One at a lower stage does not know the thought of one at a higher stage, & with regard to faculties & spiritual level.
9. <i>kṣaya-jñāna</i> (盡智): the Knowledge of Destruction (“with regard to the truths, the certitude that they are known, abandoned, etc.”)	The Knowledge of Destruction is made up of one knowledge and one part of six knowledges: the knowledge of <i>dharmas</i> , inferential knowledge, the knowledge of suffering, of origin, of extinction, and of the Path.	Because “that which should have been done has been done” there is the Knowledge of Destruction: this knowledge is the first knowledge to arise in a series in which “that which should have been done has been done.” [The Knowledge of Non-Arising arises in a similar series, but later.]	Arises in the arhat who has abandoned the 9 th (and final) grade of defilements pertaining to Bhavagra (highest Arupya).
10. <i>anutpāda-jñāna</i> (無生智): the Knowledge of Non-Arising (“is the certitude that they [the truths] are no longer to be known, to be abandoned, etc.”)	So too the Knowledge of Non-Arising.	By reason of the extension of its causes, there is the Knowledge of Non-Arising, for it has for its causes (= <i>sabhdgahetu</i>) all the pure knowledges, up to and including the Knowledge of Destruction.	Only by non-retrogressible arhats: the acquisition of the cessation independent of deliberation (<i>apratisamkhyanirodha</i>), that knows the non-arising of future <i>klesas</i> .

Table 2: Attributes of the Ten Knowledges

Knowledges:	Aspects (K10-12) (and see below):	Moral nature (K14):	Sphere(s) of support (K14-15):	Person (K15):	Foundations of Mindfulness (K16):	The different knowledges are the object of how many other knowledges? (K16-17):	Objects of the 10 Classes of Dharmas (see below) (K18):
1. <i>saṃvṛti-jñāna</i> : worldly, conventional knowledge	16 & others	Good, bad or neutral	In all spheres.	In beings of all spheres	4 (all)	10 (all)	1. Worldly conventional knowledge is related to ten <i>dharmas</i> ;
2. <i>dharmajñāna</i> : a knowledge of <i>dharmas</i>	16	Good	In 6 spheres: 4 Dhyanas, Anagamyā & Dhyānantara.	In beings of Kamadhātu	4 (all)	9 (excluding inferential knowledge)	2. a knowledge of <i>dharmas</i> is related to five: two <i>dharmas</i> of Kamadhātu, associated or not with the mind; and a good unconditioned <i>dharma</i> ;
3. <i>anvaya-jñāna</i> : inferential knowledge	16	Good	In 9 spheres: 4 Dhyanas, Anagamyā & Dhyānantara 3 Arupyas.	In beings of all spheres	4 (all)	9 (excluding knowledge of dharmas)	3. inferential knowledge is related to seven: two of Rupadhātu, two of Arupyadhātu, and two pure, which make six, and a good unconditioned <i>dharma</i> ;
4. <i>duḥkha-jñāna</i> : the knowledge of Suffering	4 (of its truth)	Good	“When one considers them together, some six knowledges,—the knowledge of Suffering, Origin, Extinction, the Path, Destruction, and Non-Arising—are obtained in nine spheres; when they form part of the knowledge of <i>dharmas</i> , they are obtained in six spheres; when they form part of inferential knowledge, they are obtained in nine spheres.”	In beings of all spheres	4 (all)	2 (conventional knowledge & knowledge of another’s mind (that is impure))	4-5. the knowledge of Suffering and of Origin are related to only good unconditioned <i>dharmas</i> ;
5. <i>samudaya-jñāna</i> : the knowledge of Origin	4 (of its truth)	Good			4 (all)	2 (conventional knowledge & knowledge of another’s mind (that is impure))	
6. <i>nirodha-jñāna</i> : the knowledge of Extinction	4 (of its truth)	Good			1 (dharmas)	0 (“No knowledge is the object of the knowledge of Extinction whose only object is Extinction obtained through conscious effort (<i>pratisamkhyanirodha</i>).”)	
7. <i>mārga-jñāna</i> : the knowledge of the Path	4 (of its truth)	Good			4 (all)	9 (excluding conventional knowledge)	7. a knowledge of the Path is related to the two pure <i>dharmas</i> ;
8. <i>para-mano-jñāna</i> : the knowledge of the mind of another	4 (of its truth) & others	Good	In the 4 dhyanas.	In beings of Kamadhātu or Rupadhātu	3 (vedana, citta, dharmas)	10 (all)	8. a knowledge of the mind of another is related to three; the <i>dharmas</i> associated with the mind which are of Kamadhātu, and of the Rupadhātu, and pure;
9. <i>kṣaya-jñāna</i> : the Knowledge of Destruction	14 (excluding emptiness & non-self)	Good	As for Knowledges 4-7 above (<i>duḥkha-jñāna</i> etc.)	In beings of all spheres	4 (all)	10 (all)	9-10. Knowledge of Destruction and the Knowledge of Non-Arising are related to nine <i>dharmas</i> , with the exception of neutral unconditioned <i>dharmas</i> .
10. <i>anutpāda-jñāna</i> : the Knowledge of Non-Arising	14 (excluding emptiness & non-self)	Good			4 (all)	10 (all)	

10 Classes of Dharmas - relating to the last column of Table 2 above:

10 Classes of Dharmas (K18)	Conditioned:	1. dharmas of Kamadhatu associated (<i>samprayukta</i>) with mind
		2. dharmas of Kamadhatu disassociated (<i>viprayukta</i>) with mind
		3. dharmas of Rupadhatu associated with mind
		4. dharmas of Rupadhatu disassociated with mind
		5. dharmas of Arupadhatu associated with mind
		6. dharmas of Arupadhatu disassociated with mind
		7. pure dharmas associated with mind
		8. pure dharmas disassociated with mind
	Unconditioned:	9. dharmas that are good
		10. dharmas that are neutral

There is also an analysis of the Knowledges in terms of the Path:

[K19-26]	Ordinary person		Aryas (Nobles Ones) [at the Path of Seeing & beyond]													
			Which knowledge does one possess?								Which knowledges are cultivated?					
	Not detached	Detached [by a worldly path]	2 nd moment of seeing	4 th moment of seeing	6 th moment of seeing	10 th moment of seeing	14 th moment of seeing	<i>samayavimukta</i> Arhat	<i>asamayavimukta</i> Arhat	16 th moment of seeing	In the path of cultivation	Entry into immovability	1 st 8 paths in Bhavagra	At Knowledge of Destruction	An immovable One	Otherwise...
Knowledges:																
1. <i>samvṛti-jñāna</i> : worldly, conventional knowledge	x	x	x	x	x	x	x	x	x		x			x	x	x
2. <i>dharma-jñāna</i> : a knowledge of dharmas			x	x	x	x	x	x	x	x	x	x	x	x	x	x
3. <i>anvaya-jñāna</i> : inferential knowledge				x	x	x	x	x	x	x	x	x	x	x	x	x
4. <i>duḥkha-jñāna</i> : the knowledge of Suffering			x	x	x	x	x	x	x	x	x	x	x	x	x	x
5. <i>samudaya-jñāna</i> : the knowledge of Origin					x	x	x	x	x	x	x	x	x	x	x	x
6. <i>nirodha-jñāna</i> : the knowledge of Extinction						x	x	x	x	x	x	x	x	x	x	x
7. <i>mārga-jñāna</i> : the knowledge of the Path							x	x	x	x	x	x	x	x	x	x
8. <i>para-mano-jñāna</i> : the knowledge of the mind of another		x	[x]	[x]	[x]	[x]	[x]	x	x	[x]			x	x	x	x
9. <i>kṣaya-jñāna</i> : the Knowledge of Destruction								x	x		x			x	x	
10. <i>anutpāda-jñāna</i> : the Knowledge of Non-Arising									x						x	
Total:	1	2	3	4	5	6	7	9	10	6	7	7	7	9	10	8

16 Aspects of the 4 Noble Truths: The Sarvastivada & Theravada teachings are almost completely different: → Only 3 terms, (in **bold**) are common to these two lists, and one, *hetu*, is actually classified under different truths.

Some argue that the 16 aspects are only 7 things: the 4 aspects of the 1st Noble Truth, plus the aspects of the other 3 Truths which while fourfold in name, only constitute one thing for each truth. The Vaibhasikas maintain that the aspects are 16 things (*dravya*), to be contemplated one by one. The 16 aspects are *samānya-lakṣaṇas* (common characteristics) of: 1st & 2nd Truths: all that is defiled & conditioned, 3rd Truth: all that is unconditioned, 4th Truth: all that is undefiled and conditioned.

	Vaibhasika & Vijñānavāda (Kosa & Abhidharma-samuccaya)		Theravada (Visuddhimagga) (Guenther translation)	
1 st Noble Truth	1. <i>anitya</i>	impermanence	1. <i>pilana</i>	strain
	2. <i>dukkha</i>	unsatisfactoriness	2. <i>sankhata</i>	conditioned
	3. <i>sunya</i>	emptiness	3. <i>santapa</i>	torment
	4. <i>anatmaka</i>	non-individuality	4. <i>viparinama</i>	change
2 nd Noble Truth	5. hetu	motive-power	5. <i>ayuhana</i>	instigation
	6. <i>samudaya</i>	origination	6. <i>nidana</i>	relation
	7. <i>prabhava</i>	powerfulness	7. <i>sanyoga</i>	connection
3 rd Noble Truth	8. <i>pratyaya</i>	conditioning force	8. <i>patibodha</i>	impediment
	9. <i>nirodha</i>	disappearance	9. nissarana	escape
	10. <i>santa</i>	peace	10. <i>viveka</i>	detachment
	11. <i>pranita</i>	exaltedness	11. <i>asankhata</i>	unconditioned state
4 th Noble Truth	12. nihsarana	escape	12. <i>amata</i>	immortality
	13. <i>marga</i>	quest	13. niyyana	liberation
	14. <i>nyaya</i>	reasonableness	14. hetu	motive-power
	15. <i>pratipad</i>	attainment	15. <i>dassana</i>	clear view
	16. nairyanika	liberation	16. <i>adhipateyya</i>	spiritual rule

	16 aspects	1 st explanation (Vaibhasika – 16 things)	2 nd explanation (of the Vaibhasikas as well?)	3 rd explanation (An offering from Vasubandhu?)	4 th explanation (Oppositions to 16 Wrong Views)
1 st Truth: suffering	impermanent (<i>anitya</i>) 非常	1. Impermanence because it arises dependent upon efficient causes.	1. Impermanent (<i>anitya</i>), because it is not definitive (<i>anatyantika</i>).	1. Impermanent, because it arises and perishes.	1.-4. Furthermore, it is in order to cure persons who nourish views of permanence, bliss, of things pertaining to the self, and a soul that the aspects of impermanence, suffering, empty, and no-soul are established.
	Suffering (<i>duhkha</i>) 苦	2. Suffering because it is painful by nature (vi. 3).	2. Suffering, because it resembles a burden.	2. Suffering, because it is repugnant to the mind of Aryans.	
	Empty (<i>sunya</i>) 空	3. Empty as it opposes the belief in the view of things pertaining to self.	3. Empty, because it is empty of <i>purusa</i> (agent, etc.).	3. Empty, because no <i>atman</i> is found in it.	
	No-self 無我 (<i>anatman</i>)	4. No soul as it opposes the belief in a self.	4. No-soul, because it does not obey the will.	4. No soul, because this is not an <i>atman</i> .	
2 nd Noble Truth: Origin	Cause (<i>hetu</i>) 因	1. Cause (<i>hetu</i>), because it has the characteristic of a seed. The <i>hetu</i> is a distant or material cause. The word <i>yoga</i> signifies <i>nyaya</i> or truth.	1. Cause (<i>hetu</i>), because it comes about from that.	1.-4. cause (<i>hetu</i>), arising (<i>samudaya</i>), appearance (<i>prabhava</i>), and condition (<i>pratyaya</i>), are: explained according to the <i>Sutra</i> , “The five <i>upadana-skandhas</i> (impure <i>skandhas</i> , i.8a) are <i>chandamulaka</i> , <i>chandasadamudaya</i> , <i>chandajatiya</i> , <i>chandaprabhava</i> ,” that is to say they have <i>chanda</i> (=desire=trnsa=thirst) for their root (<i>mula</i>) or <i>hetu</i> , which brings about their arising (<i>samudaya</i>), for their condition (<i>chandajatiya-chandapratyaya</i>), for their appearance (<i>prabhava</i>). [***continued on next page***]	1. The cause aspect is opposed to the view, “There is only one cause”.
	Arising (<i>samudaya</i>) 集	2. Arising, as it produces. This is the near cause, that from which a <i>dharma</i> immediately arises or originates.	2. Arising (<i>samudaya</i>), because there is emergence: (the <i>dharma</i> emerges from the future).		2. The arising aspect is opposed to the view, “There is only one cause”- be it <i>Isvara</i> , or <i>pradhana</i> (ii. 64). Cause is a complex.
	Appearance (<i>prabhava</i>) 生	3. Successive appearance, which constitutes the series: seed, shoot, stalk...	3. Appearance (<i>prabhava</i>), as it is a procession (<i>prasarana</i>).		3. The appearance aspect is opposed to the idea of evolution, the theory that <i>bhava</i> , or existence, existing initially, transforms itself: rather, <i>bhava</i> begins.
	Condition (<i>pratyaya</i>) 緣	4. Efficient conditions (<i>pratyaya</i>), as realizing an effect in joint causation; for example, the coming together of efficient conditions - earth, stick, wheel, twine, water, etc - produces a jug (ii.64).	4. Condition (<i>pratyaya</i>) or foundation, that is, the essential element from the action of generation.		4. The condition aspect is opposed to the view that the world is created by an intelligent being: things arise from a multiplicity of causes.
3 rd Noble Truth: Extinction	Extinction (<i>nirodha</i>) 滅	1. Extinction, by reason of the destruction of the [impure] <i>skandhas</i> .	1. Extinction, because of the cessation of the former suffering and of the non-continuation of subsequent suffering.	1. Extinction, because it cuts off transmigration.	1. The extinction aspect is opposed to the view that there is no deliverance.
	Calm (<i>shanta</i>) 靜	2. Calm, by reason of the extinction of the three fires, craving, anger, and delusion (viii. 26c).	2. Calm, because it is delivered from the three conditioned characteristics (<i>samskrtalaksanas</i> . ii.45c).	2. Calm, because it is cessation of all suffering; thus it is said, “All the <i>samskaras</i> , Oh Bhiksus, are suffering; only Nirvana alone is absolute calm.”	2. The calm aspect is opposed to the view that deliverance is suffering.
	Excellent (<i>pranita</i>) 妙	3. Excellent, by reason of the absence of all pain.	3. Excellent, because it is absolutely good (<i>paramarthasubha</i> , iv.8c).	3. Excellent, because it is the highest.	3. The excellent aspect is opposed to the view that the happiness of the <i>dhyanas</i> and <i>samapattis</i> is excellent (v. 7).
	Salvation 離 (<i>nihsarana</i>)	4. Salvation, because it is disassociated from all causes of pain.	4. Salvation, because it supremely strengthens (9v. 8b).	4. Definitive salvation, because it is without returning.	4. The definitive release aspect is opposed to the view that deliverance is subject to falling, that it is not definitive.
4 th Noble Truth: Path	Path (<i>marga</i>) 道	1. Path, because one traverses it (towards Nirvana.)	1. Path, because it is opposed to the wrong path.	1. Path, because it resembles the right path.	1.-4. The Path, truth, cultivation, and definitive release aspects oppose, respectively, the views that there is no path, that a false path is the Path, that there is another path, and that the Path is subject to falling.
	Truth (<i>nyaya</i>) 如	2. Truth, because it is <i>yogayukta</i> , that is to say, endowed with proofs, endowed with resources or means.	2. Truth, because it is opposed to non-truth.	2. Truth, because it is true.	
	Obtaining 行 (<i>pratipatti</i>)	3. Obtaining, because it brings about correct obtaining, that is to say one obtains (Nirvana through it.)	3. Obtaining, because it is not in contradiction with the city of Nirvana.	3. Obtaining, because it is determined; that is to say one arrives by this path and not by another “This path leads to purity, other systems do not lead to it.”	
	Definitive release 出 (<i>nairyanika</i>)	4. Definitive release, because it causes one to pass beyond in a definitive manner.	4. Definitive release, because it abandons existence in the Three Dhatus.	4. Definitive release, because it is definitive separation from threefold existence.	

Continuation of the 3rd Explanation of the Aspects of the 2nd Noble Truth (5. Cause, 6. Arising, 7. Appearance, 8. Condition):

	A. One should distinguish four states (<i>avastha</i>) of desire (<i>chanda</i>):	A. continued	Direct or indirect cause?	B. there are two groups of five ‘modes of desire’, and two groups of four, which are, respectively, the four desires studied above.
<i>Chanda-mulaka</i>	1. the affection that one experiences for oneself when one thinks, ‘I am’, without otherwise distinguishing an actual ‘self,’ without thinking of a past or future self;	The first desire is the initial cause of suffering—as the seed is the initial cause of the fruit—; it is called <i>hetu</i> .	Indirect cause	a. When one thinks <i>asmi</i> , ‘I am,’ general affection for one’s own person without determination is produced, which is fivefold: I am such; I am the same [as formerly]; I am different; I am something that is; I am something that is not.
<i>Chanda-samudaya</i>	2. the desire for re-existence without any other specification;	The second desire is that which brings about re-existence—as the production of the shoot, stalk, etc., is a casual process or arising (<i>samudaya</i>) which brings about fruit; it is therefore called <i>samudaya</i> , a cause which brings forth.	Indirect cause	b. When one thinks <i>bhavisyami</i> , ‘I shall be,’ there is produced a general desire for re-existence without determination, which is also fivefold: ‘I shall be such, I shall be thus, I shall be different, I shall exist, and I shall not exist.’
<i>Chanda-jatiya</i>	3. the desire for a certain re-existence;	The third desire is the cause which determines the quality of suffering,—as the field, the water, the fertilizer, etc., determine the virility, the ripening, the appearance of the fruit; it is therefore called <i>pratyaya</i> , or condition.	Indirect cause	c. There is produced particularized desire for re-existence, which is fourfold: ‘May I be; may I be such; may I be the same; may I be different.’
<i>Chanda-prabhava</i>	4. the desire for reincarnation, a desire which makes one accomplish a certain action.	The fourth desire is the cause from whence the fruit appears—as the flower is the cause of the fruit; it is therefore called <i>prabhdva</i> , or appearance.	Mediate or direct cause	d. There is produced a desire for reincarnation, which is fourfold: ‘It is absolutely necessary that I may be, that I may be such, the same, different.’

The Aspects and Prajna: The aspects are what make the Knowledges of the Four Noble Truths distinct. The object in all cases may be the same, but the aspects discerned under each truth are distinct. The 16 aspects are how things are seen in true insight, as they truly are.

The Sarvastivada state that the 16 aspects of the Four Noble Truths at direct realization are themselves pure (outflow-free) *prajna*. Dhammajoti explains: “They clearly do not refer to images or ‘aspects’ of the objects, but are in the active sense of the mental function of understanding. These common characteristics (*samanya-laksana*) are the universal principles of all dharmas intuited by spiritual insight pertaining to the absolute truth, not universals abstractly constructed by the mind as in the case of mental inference.”

Vasubandhu however, objects to the notion that the aspects are *prajna*: “The aspects are by their nature mental *prajna* or discernment (ii. 24). But, we would say, if this is so, then *prajna*, the knowledge that discerns the *dharmas*, will not be endowed with the aspects, for *prajna* cannot be associated (*samprayukta*) with *prajna*. It is therefore correct to say [—with the Sautrantikas—] that ‘aspect’ is a mode of perceiving (*grahana*) objects by the mind and mental states.” (K13)

[Aside: Aspect = *akara*. The Sarvastivadins espoused a form of realism in which direct sensory perception is basically non-mediated. Later, Dignaga and Dharmakirti would argue that we only perceive a mental representation of external objects. The term used for “mental representation” (or “mental image”) was this same term, *akara*: aspect.]

The Two Truths: In Ch VI, *karika* 4, the two truths are defined:

“The idea of a jug ends when the jug is broken; the idea of water ends when, in the mind, one analyzes the water. The jug and the water, and all that resembles them, exist relatively. The rest exist absolutely.”

Bhasya: “If the idea of a thing disappears when this thing is broken into pieces, then this thing has relative existence (*samvrtisat*); for example, a jug: the idea of a jug disappears when it is reduced to pieces. If the idea of a thing disappears when this thing is dissipated, or broken to pieces, by the mind, then this thing should be regarded as having relative existence; for example, water. If we grasp and remember the *dharmas*, such as color, etc., in the water, then the idea of water will disappear. These things,—jug, clothes, etc., water, fire, etc.,—are given their different names from the relative point of view or conforming to conventional usage. Thus if one says, from the relative point of view, ‘There is a jug, there is water,’ one is speaking truly, and one is not speaking falsely. Consequently this is relatively true.

“That which differs is absolute truth. If, when a thing is broken to pieces or dissipated by the mind, the idea of this thing continues, then this thing has absolute existence (*paramarthasat*); for example, physical matter: one can reduce physical matter into atoms, one can remember smell and other *dharmas* in the mind, but the idea of the unique nature of physical matter persists. The same holds for sensations, etc. And as this absolutely exists, it is absolutely true.

“The ancient masters say: Things are absolutely true in the manner in which they are perceived, either by transworldly knowledge or by the worldly knowledge acquired after transworldly knowledge. They are relatively true in the manner in which they are perceived by any other defiled or non-defiled worldly knowledge.”

K28-33: “Now we must explain the spiritual qualities (*gunas*), which are made up of the knowledges.” First:

18 Dharmas Unique to the Buddhas (十八不共法) (K28-33)	What Knowledges make up this spiritual quality?
a) 10 Powers (<i>dasa-bala</i> 十力) (#1-10)	
1. The power which consists of the knowledge of what is possible and what is impossible (<i>sthanasthana</i> 處非處智力)	10 Knowledges (all)
2. The power which consists of the knowledge of the retribution of actions (自業智力, 業異熟智力)	8 Knowledges (with the exception of the knowledge of the Path and Extinction)
3. The power of the knowledge of the Dhyanas, Vimoksas, Samadhis and Samapattis (靜慮解脫等持等至智力)	9 knowledges (excluding the knowledge of extinction)
4. The power of the knowledge of the degree of the moral faculties (<i>indriya</i>) of beings (根勝劣智力)	9 knowledges (excluding the knowledge of extinction)
5. The power of the knowledge of the different aspirations (<i>adhimoksha</i>) of beings (種種勝解智力)	9 knowledges (excluding the knowledge of extinction)
6. The power of the knowledge of the different acquired dispositions (<i>dhatu</i>) of beings (種種界智力)	9 knowledges (excluding the knowledge of extinction)
7. The power of the knowledge of the paths which lead to the different realms of rebirth and to Nirvana (遍趣行智力)	10 or 9 Knowledges (if one understands ‘the Path <i>with</i> its result,’ this power then includes the knowledge of extinction, but if one understands ‘the Path <i>without</i> its result,’ then this power is made up of 9 Knowledges.)
8. The power of the knowledge of former abodes(宿住隨念智力)	1 Knowledge (Conventional)
9. The power of the knowledge of death & rebirth of beings (死生智力)	1 Knowledge (Conventional)
10. The power of the knowledge of the destruction of the cankers (漏盡智力)	6 or 10 Knowledges (Considered in and of itself it is made up of the 1 st , 2 nd , 3 rd , 6 th , 9 th & 10 th Knowledges, or in a series where the cankers have been expelled: all 10 Knowledges)

b) 4 Assurances or Fearlessnesses (*vaisaradya* 四無畏) (#11-14)

[“How can the knowledges be called assurances (*vaisaradya*)? The word *vaisaradya* signifies ‘absence of fear’ (*nirbhayata*). By reason of the fact that he knows that he has understood all the *dharmas*, destroyed all the defilements, etc., the Buddha is free from fear in the assemblies. Thus *vaisaradya* is knowledge. [In our opinion] the assurances, being a result of knowledge, are not knowledge by nature.”]

1. The assurance that he has attained supreme comprehension with respect to all the <i>dharmas</i> (正等覺無畏)	10 Knowledges (Resembles the 1 st Power)
2. The assurance that he has the knowledge of the destruction of all the defilements (漏永盡無畏)	10 Knowledges (Resembles the 10 th Power)
3. Assurance that he can fully explain the <i>dharmas</i> (說障法無畏)	8 Knowledges (Resembles the 2 nd Power)
4. The assurance that he can explain the Path leading to definitive deliverance (說出道無畏)	10 or 9 Knowledges (Resembles the 7 th Power)

c) 3 Applications of Mindfulness (*smrtyupasthana* 三念住) (#15-17)

[“These three applications of mindfulness are, by their nature, mindfulness and awareness.”]

1. When his disciples, unanimous, respectfully listen, accept and practice his teaching, he experiences neither joy nor satisfaction, but he remains indifferent, in full mindfulness and awareness.	
2. When his disciples, unanimous, do not hear, do not accept and do not practice his teaching, he does not experience displeasure nor impatience, but he remains indifferent, in full mindfulness and awareness.	
3. When some of his disciples hear, accept and practice his teaching, while others, not hearing, do not accept and do not practice his teaching, he does not experience joy and displeasure, but remains indifferent in full mindfulness and awareness.	

d) Great Compassion (*mahakaruna* 大悲) (#18)

“a conventional and mental state; it is great through its factors, its aspects, its object, its equality, and its excellence...”

1. By reason of its factors (<i>sambhara</i>); it is produced in fact by a great provisioning (<i>sambhara</i>) of merit (<i>punya</i>) and knowledge (<i>jnana</i>).	
2. By reason of its aspects, of the modality under which it grasps things: it considers things as painful by reason of the threefold suffering, the suffering inherent in suffering itself, the suffering inherent in change, and the suffering inherent in the <i>samskaras</i> (vi. 3), whereas ordinary compassion only envisions the suffering inherent in suffering itself.	
3. By reason of the object, for it has for its object all beings in the Three Dhatus.	
4. By reason of its equality, for it is equally concerned with the happiness and benefit of all being.	
5. By reason of its excellence, for no other compassion which has arisen surpasses it.”	

[see also K33 for how Great Compassion differs from ordinary compassion in 8 ways (some overlapping with the above).]

K34: “The Buddhas are identical in that they have, in their previous existences, equally accumulated merit and knowledge, in that they have realized the same *dharmakaya*; and in that they equally carry out service to others. But the Buddhas differ through the difference in the duration of their lives, their caste, their *gotra*, the dimensions of their bodies, etc...”
The Kosa also gives an extensive description of the “threefold perfection” of the Buddhas (the perfection of their causes which consists of the provisions of merit and knowledge; the perfection of the result which consists of the *dharmakaya*; and the perfection of benefit which consists of service to all beings).

K35: “The Buddhas possess innumerable qualities which they have in common either with Sravakas and Prthagjanas (or ordinary persons). These are: the Samadhi Absence of Contention, the Knowledge Resulting from Resolution, the Four Unhindered Knowledges, the Supernormal Knowledges, the Dhyanas, the Arupyas, the Eight Samapattis, the Three Samadhis, the Four Apramanas, the Eight Vimoksas, the Eight Abhibhavyatanas, the Ten Krtsnayatanas, etc. The first three are common to both the Buddhas and the Aryans; the Supernormal Knowledges, the Dhyanas, etc., can also belong to ordinary persons.”

[Note: The Dhyanas, the Arupyas, the Eight Samapattis, the Three Samadhis, the Four Apramanas, the Eight Vimoksas, the Eight Abhibhavyatanas, the Ten Krtsnayatanas are discussed in Chapter VIII.]

Qualities Buddhas have in Common with Saiksas (K36-41):	What Knowledges make up this spiritual quality?
Absence of Contention (<i>araṇā</i> 無諍) [the power to hinder the arising of another’s defilements, with respect to oneself.]	1 Knowledge (Conventional) [only produced by immovable arhats, by humans, in the 4 th <i>dhyana</i>]
Knowledge Resulting from Resolution (<i>praṇidhi</i> 願) [one begins by holding a certain object in mind, enters the 4 th <i>dhyana</i> , & upon leaving this absorption, produces a Knowledge in conformity with the resolution.]	1 Knowledge (Conventional) [only produced by immovable arhats, by humans, in the 4 th <i>dhyana</i>]
Unhindered knowledge of <i>dharmas</i> (<i>dharmapratisaṃvit</i> 法無礙解) [infallible knowledge of name] [In Kamadhatu and the <i>dhyanas</i> .]	1 Knowledge (Conventional) [for it has names, phrases, and syllables, etc., and speech, for its object.]
Unhindered knowledge of things (<i>arthapratisaṃvit</i> 義無礙解) [infallible knowledge of the thing] [In all spheres]	10 or 6 Knowledges (If <i>artha</i> signifies ‘all <i>dharmas</i> ’: 10 Knowledges, but if <i>artha</i> signifies Nirvana, it is made up of 6 Knowledges: 1, 2, 3, 6, 9, & 10.)
Unhindered knowledge of etymological explanations (<i>niruktiṭṭisāṃvit</i> 詞無礙解) [infallible knowledge of speech]	1 Knowledge (Conventional) [for it has names, phrases, and syllables, etc., and speech, for its object.]
Unhindered knowledge of eloquence (<i>pratibhānapratisaṃvit</i> 辯無礙解) [infallible knowledge of speech & Path (of the exact & facile expression & mastery with respect to the Path).] [In Kamadhatu & 1 st <i>dhyana</i> .]	9 Knowledges (Excluding the Knowledge of Extinction) [the 4 Unhindered Knowledges are only produced by immovable arhats.]

Qualities Buddhas have in Common with Saiksas & Prthagjanas [actually, the 6th belongs only to Arhats]:

Supernormal Knowledges (*abhijñā*) 六神通 (K42-56):

1. Supernormal Power (<i>ṛddhi-sākṣātkriyā</i>) (神足通) [displacement (<i>gati</i> , of the body [by flying or teleportation]) and fictive creation (<i>nirmita</i> , creating beings who speak, etc.)]	1 Knowledge (Conventional) [the first 5 Supernormal Knowledges exists in the 4 <i>dhyanas</i>]
2. Divine hearing (<i>divyaśrotra</i>) (天耳通) [the power to hear extremely distant or subtle sounds]	1 Knowledge (Conventional)
3. Knowing another’s mind (<i>paracitta-jñāna</i>) (他心通)	5 Knowledges (1 (Conventional), 2 (of Dharmas), 3 (Inferential), 7 (of the Path) & 8 (of the Mind of Another))
4. Memory of past existences (<i>pūrvanivāsānumṛti-jñāna</i>) (宿命通) [one starts by grasping the characteristic of the mind just perished, continues backwards to the mind at conception, at the intermediate existence, and previous lives]	1 Knowledge (Conventional)
5. Divine sight (of the death and birth of all beings) (<i>divyacakṣus</i>) (天眼通) [can see what is obscured, subtle or distant in all directions, the total extent of what is seen depends on cultivation]	1 Knowledge (Conventional) [the first 5 Supernormal Knowledges are acquired by <i>dhyana</i> practice, but can also be innate (but not among humans)]
6. Destruction of the cankers (<i>āsravakṣaya-jñāna</i>) (漏盡通)	6 or 10 Knowledges (as the 10 th Power above)

Three Methods of Conversion: The 1st (*ṛddhi*), 3rd (knowing another’s mind) and 6th (destruction of outflows) Supernormal Knowledges are the 3 Methods of Conversion (*pratīharya*): to convert through miracles, through reading another’s mind and through the Teaching. Through these 3 methods, conversion to a mind of faith and practice is initiated and carried through and forcefully. Conversion through Teaching is regarded as the best because it arises with the fruit of the path, the destruction of outflows.

“Further, the first two methods of conversion are only capable of captivating the mind of another for a short period of time, and they do not produce any important results. But the third method of conversion causes others to produce beneficial results; for by means of this method of conversion, the preacher teaches, in truth, the means to salvation and to well-being” (K47).

Abhidharmakosa Study Materials

Chapter VIII: *Samapatti* (Attainments)

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Basic outline of Chapter VIII Karika

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Abhidharmakosa: Chapter VIII *Samapatti* (Meditative Attainment)

Overview: Meditation is the underlying condition for awakening & the path; the *dhyanas* are “the support of all qualities.” “Knowledge depends on the concentrations to proceed unshakably” [-Dharmatrata]. Ch VIII also continues the explication of qualities which Buddhas have in common with arhats & ordinary persons outlined in Ch VII, K35, which lays out the contents of Ch VIII: Dhyanas, Arupyas, Samapattis, Samadhis, Apramanas, Vimoksas, Abhibhavyatanas, Krtsnayatanas.

Terminology:

Dhyana 靜慮, 定: Two contexts: i) *Upapatti-dhyana*: *dhyana* as existence discussed in chapter III (and in Ch VIII, K12-13).

ii) *Samapatti-dhyana*: *dhyana* as absorption discussed here in chapter VIII:

Meditation, reflection, trance (a shift in awareness cultivated intentionally, usually in an upright & still sitting posture). “In general, Dhyana as absorption is defined as an application of a pure mind on a single object, for the Dhyanas have *samadhi* or concentration for their nature... What is the meaning of the word *dhyana*? By reason of *dhyana* the ascetic is ‘concentrated’ and capable of *upanidhyana*. *Upanidhyai* signifies ‘to know truly’, as it is said in the Sutra, ‘He who is concentrated knows truly’. In the School [of the Sarvastivadins], all *dhyana* is *prajna* [whereas in some other schools, *dhyana* is *cinta* or reflection]... If the Dhyanas are absorptions or *samadhis*, then are all absorptions,—good, bad, or neutral,—Dhyana? No. Only absorptions filled with certain excellences are called Dhyanas... What are the excellences? *Samadhi* is in fact excellent: it is an absorption filled with ‘parts’, which goes by the means of the yoke of calmness (*samatha*) and insight (*vipasyana*) [in which calmness & insight are in equilibrium], that is termed in the Sutra ‘happiness in this world’ and ‘the easy path’ (see VI.66), the path by which one knows better and easily. It is thus the excellent absorptions which are called *dhyana*.” Arhats are necessarily adepts in the 8 basic dhyanas.

Samadhi 三摩地, 定: Concentration, meditation (lit: “putting together”) [D22]. *Samadhi* is the unity of the object with the mind (*cittaikagrata*) [II.24], this is the *dharma* by virtue of which the mind, in an uninterrupted series, remains on an object [VIII.1]. Vaibhasikas teach *samadhi* as a mental factor present in all minds, but because of its weakness, it is not that all minds are concentrated. *Samadhi* as a *dharma* is a distinct force: “What is called *samadhi* is a certain *dharma* by which the minds are concentrated, applied on a single object.” Further, “*Samadhi* causes the second mind to not be distracted or turned aside from the object of the first mind.” In the Bhasya, the Sautrantikas criticize the Vaibhasika view of *samadhi*: “The Sautrantikas say that the minds which have the same object constitute *samadhi*: *samadhi* does not exist separately.” *Samadhi* can refer to the dhyanas or concentrations based in the dhyanas (*sunyatasamadhi*, *vajropamasamadhi*, etc.)

Samapatti 別定: Attainment, ecstasy. Vasubandhu seems to use this term in particular to distinguish the dhyanas as meditative states, in contrast to the dhyanas as realms of existence. *Samapatti* refers to the 8 fundamental dhyanas (*mula-dhyana*) & the attainments of extinction (*nirodha-samapatti* [D64]) & of non-thought (*asamjñi-samapatti* [D63]) (see Ch II K42-44).

Cittaikāgratā 一心一境性: One-pointedness (unification) of mind, single-mindedness, undivided attention. Definition of *samadhi*.

Samantaka 近分: Preparatory stage, threshold, neighboring. 8 dhyanas each have a *samantaka*. Pali correlate: *upacara* (access).

Anagamyā 未至: “Not yet arrived”. This is the *samantaka* of the 1st dhyana. “Neighborhood concentration”. Although not yet the 1st dhyana, one is considerably concentrated. Required for cultivation of *nirvḥeda-bhagiyas* (Ch 6) & Path of Seeing.

Dhyanatara 中靜慮: Intermediate *dhyana* (between 1st and 2nd *dhyanas*). *Vitarka* has been discarded, but there is still *vicara*.

Rupa 色: Form (note complexities of this term). Note: there are 3 distinct meanings of this term in the Abhidharmakosa:

i) *Rupa* as material form, the first skandha, consisting of the 5 sense-organs, the 5 sense-objects, & *avijñapti* [D1-11].

ii) *Rupa* as visible matter, the object of the organ of sight [D6].

iii) *Rupa* as “pure form” or “fine materiality” as *dhyana* states & realm of form (*Rupadhatu*), free from desire (*kama*), transcending *Kamadhatu* (desire-realm), where humans, animals, hell-beings, *pretas*, & 6 levels of *devas*, live.

Arupya 無色: Formless, non-form, immateriality. (Transcends even the subtle materiality of *Rupadhatu*.)

Vitarka 尋: Reasoning [D53]. The gross state of the mind. [In Theravada: initial application of thought (to an object).]

Vicara 伺: Investigation [D54]. The subtle state of the mind. [In Theravada: sustained application of thought.]

Priti 喜: Joy, rapture, interest.

Sukha 樂: Happiness, agreeable. [Note: there is a controversy regarding the coexistence of *sukha* & *priti* in the 1st and 2nd dhyanas. This is why *sukha* is equated with *prasrabdhi* (well-being, pliancy [D25]) below.]

Adhyatmasamprasada 內淨: Internal (*adhyamoka*) purity or faith (*prasada* (= *sraddha* [D23])): “What is the *dharma* called ‘internal purity (or faith)’? When the agitation of *vitarka* and *vicara* has come to an end, the series flows calmly and clearly: this is what is called internal purity. As a river agitated by waves, so too the series, by reason of the agitation of *vitarka* and *vicara*, is not calm or clear. [Say the Sautrantikas.] But if we admit this explanation, then internal purity is not a thing in and of itself. Thus there will not be eleven things in the Dhyanas. Then one must say K9c. Purity is faith. Purity (*prasada*) is a thing in and of itself, namely faith (*sraddha*). When the ascetic acquires the Second Dhyana, he produces a profound faith: he admits that the spheres of absorption themselves can be abandoned. This faith is called internal purity. Faith, having purity (*prasada*, vi.75) for its characteristic, is called purity. Having abandoned externals, it flows equally and so *prasada* is internal and equal; hence it is termed ‘internal purity’ or *adhyatmasamprasada*.” [K9c]

Upeksa 捨: Equanimity, indifference [D26]. In the 3rd dhyana, “joy which is free from movement toward any object.”

Smṛti 念: Mindfulness, memory [D19]. In 3rd dhyana, “not losing sight of the motive or reason [*nimitta*] for this equanimity.”

Samprajanya 慧: Awareness, complete knowing, recollection, clearly comprehending. In the 3rd dhyana, “awareness relating to this mindfulness.”

going down, increasing (deepening) concentration	I-VIII: 8 Stages (bhumi 地): Maula-Dhyanas (根本靜慮) (Fundamental Dhyanas) [K1-9] [Samantakas in K21-23] <<K2: another presentation of parts of dhyanas (dhyananga) emphasizing the dropping away of factors in the dhyanas. All 4 are filled with samadhi which grows stronger in each stage>> [2 parts of each dhyana: Maula (dhyana proper) & Samantaka]	P1-4: The 4 Dhyanas are filled with 'parts' or items, but not the Arupyas (because calmness and insight are in equal measure in them). The dharmas which are pratipaksanga (opposition), anusamsranga (excellence), and tadubhayanga (both opposition and excellence) are considered as parts:		3 types of absorption (K5-6, K10, K14-18): Klista 染 (defiled) – asvadana-samapatti: absorption of enjoyment (味), associated with thirst (which clings & relishes). Defiled: 1 st dhyana does not include priti & sukha, because it is not separated from the defilements of Kamadhatu, 2 nd dhyana does not include adhyatmasamprasada, because it is troubled by the defilements which make it unclear, 3 rd dhyana does not possess smrti & samprajanya, because it is confused by a defiled happiness, 4 th dhyana does not possess smrtiparisuddhi & upeksaparisuddhi, because it is soiled by the defilements. According to others, there is no 1) prasrabdhi (= sukha) in the first two Dhyanas, and 2) no upeksa in the last two, because prasrabdhi and upeksa are dharmas that are only found in a pure mind Associated with thirst, these absorptions have their own existence (bhava) for their object (see Ch V K2: bhava-raga). Suddha 淨 (pure) – good (kusala), worldly/mundane concentration. Pure absorption is the object of the absorption of enjoyment (when one grasps at the absorption, it ceases to be pure and becomes defiled but is still concentrated by virtue of the absorption of enjoyment). Pure absorption is of 4 types: 1. of falling (hanabhagiya), tends to lead to the arising of the defilements. 2. of duration (sthitibhagiya), tends to lead to its own sphere. 3. of progress (visesabhagiya), tends to lead to a higher sphere. 4. of penetration (nirvedhabhagiya), tends to lead to undefiled absorption. Anasrava 無漏 (undefiled) – this absorption is transworldly/super-mundane. Undefiled, it cannot be the object of grasping. Thus, it is not the object of an absorption of enjoyment. The defilements are abandoned through undefiled absorptions. The 1 st 7 absorptions are 3-fold, the 8 th is 2-fold - it is not anasrava because of the weakness of idea (and thus insight). Dhyanatara may be defiled, pure or undefiled. K14-18 explore which types of absorptions (including the pure sub-types) can and cannot follow upon each other.				
	[1 st Samantaka: Anagamyā]	[equanimity]						
	I. The 1 st dhyana: 5 parts: 1. vitarka (reasoning) 2. vicara (investigation) 3. priti (joy) 4. sukha (happiness) [=prasrabdhi (well-being)] 5. samadhi (concentration) <<K2: Filled with vicara, priti, sukha>>	P1: vitarka and vicara are opposed to the bad minds of Kamadhatu; priti and sukha are obtained when vitarka and vicara have expelled their opposites; samadhi through whose force the four other parts exist.						
	[Dhyanatara: intermediate dhyana (a separate dhyana in Theravada Abhidharma) 4 parts: vicara, priti, sukha, samadhi]	[Superior to the first dhyana, but inferior to the 2 nd Samantaka. The other spheres, unlike the 1 st , do not have a higher and a lower.]						
	[2 nd Samantaka]	[equanimity]						
	II. The 2 nd dhyana: 4 parts: 1. adhyatmasamprasada (faith, internal purity of faith) 2. priti (joy) 3. sukha (happiness) [=prasrabdhi (well-being)] 4. cittaikagrata (samadhi) <<K2: Filled with priti, sukha>>	P2: adhyatmasamprasada is opposed to vitarka and vicara; priti and sukha constitute the part of excellence.						
	[3 rd Samantaka]	[equanimity]						
	III. The 3 rd dhyana: 5 parts: 1. upeksa (equanimity) 2. smrti (mindfulness) 3. samprajanya (awareness) 4. sukha (happiness) [=sukha vedana (agreeable sensation)] 5. sthiti (samadhi) <<K2: Filled with sukha>>	P3: upeksa, smrti and samprajanya are opposed to priti; sukha is the part of excellence.						
	[4 th Samantaka]	[equanimity]	Parts in the Arupyas: In the absorptions of Arupyadhatu one does not distinguish parts, because the taste of all of them is calmness, samathaikarasata					
	IV. The 4 th dhyana: 4 parts: 1. smrtiparisuddhi (pure mindfulness) 2. upeksaparisuddhi (pure equanimity) 3. aduhkhsukhavedana (sensation of neither suffering nor happiness) 4. samadhi (concentration)	[5 th Samantaka]	V. The 1 st Arupya-dhyana Akasanantya 空無邊處: Infinite space	[6 th Samantaka]	VI. The 2 nd Arupya-dhyana Vijnananantya 識無邊處: Infinite consciousness	[7 th Samantaka]	VII. The 3 rd Arupya-dhyana Akimcanya 無所有處: Nothingness	[8 th Samantaka]
P4: upeksaparisuddhi and smrtiparisuddhi are opposed to sukha; aduhkhsukhavedana is the part of excellence.		Vibhuta-rupa-samjna: "Those who have conquered the idea of physical matter" (not the 5 th Samantaka, because it is not completely free of rupa) Absorption of non-thought (asamjni-samapatti) is realized by non-aryans from the 4 th dhyana. Absorption of extinction (nirodha-samapatti) is realized by Aryans from Bhavagra.						
→ → →		going across, increasing subtlety (refinement) of the idea → → →						

On the Fourth Dhyana [K11]: “As it is free from the eight faults (*apaksalas*), the Fourth is undisturbed (*sa-injita*)... The eight faults are *vitarka*, *vicara*, happiness, suffering, satisfaction, dissatisfaction, inbreathing, and outbreathing. None of these eight is found in the Fourth Dhyana: this is why it alone is termed ‘undisturbed.’”

On the Arupya-dhyanas [K4]: 4th dhyana is the highest development of concentration. Moving onto the four Arupya-dhyanas, one is not becoming more concentrated. Rather, each proceeds through separation from the prior state. Vasubandhu states that the first 3 are named after their preparatory exercises [one can contemplate other objects once in the dhyana]. One separates from rupa itself by meditating on infinite space and arrives at the 1st Arupya-dhyana. By separating even from infinite space as an object, and meditating on infinite consciousness, one arrives at the 2nd Arupya-dhyana. By separating even from the consciousness, and meditating on nothingness, one arrives at the 3rd Arupya-dhyana. Finally, by separating from the nothingness, there is “Peak of Existence”, Bhavagra, neither-ideas-nor-absence-of-ideas. Here, Vasubandhu states: “The Fourth Arupya receives its name from the fact that *samjna*, ‘ideas,’ is very weak in it. Ideas are not active in it, but neither is it completely without ideas. Without doubt, one prepares himself for this Arupya by considering, ‘Ideas are a sickness! Ideas are an ulcer! Ideas are an arrow! The absence of ideas is stupidity! This is calmness, this is excellent, the Faculty of Neither-Ideas-Nor-Absence of Ideas!’ But it is not by reason of this preparatory exercise that the Fourth Arupya receives its name. And why is the Fourth Arupya conceived of, by the ascetic who finds himself in the preparatory absorptions, as Neither-Ideas-Nor-Absence of Ideas? It is because of the slightness of the ideas (*samja*) in it.” Vasubandhu affirms that there is no *rupa* in the Arupyas (some claim that there is some subtle *rupa* in the Arupyas).

Dhyanas & Spheres [K19-20]: The dhyanas and arupyas are cultivated by beings of their sphere or of a lower sphere. Beings of a higher sphere do not cultivate a dhyana of a lower sphere, except beings in Bhavagra, who must enter the undefiled absorption of Akimcanya in order to destroy the defilements pertaining to Bhavagra.

Samadhi: In karika 23, the discussion turns from *samapattis* to *samadhis*: “The Sutra says that there are three types of *samadhi*: 1) *samadhi* with *vitarka* and *vicara* [=1st dhyana and any *samadhi* supported by the 1st dhyana], 2) *samadhi* without *vitarka* but with *vicara* [=dhyanatara], and 3) *samadhi* without *vitarka* and *vicara* [=2nd dhyana & above].” *Samadhis*, along with the immeasurables, *vimoksas*, *abhibhvayatanas*, *krtsnayatanas* (below), are cultivated in, and flow out of, the dhyanas.

- 3 Samadhis** [K24-27]:
1. the absorption of emptiness (*sunyatasamadhi*)[emptiness 空]
 2. the absorption of the absence of characteristics, (*animittasamadhi*)[signlessness 無相]
 3. the absorption of the absence of intention (*apranihitasamadhi*) [wishlessness 無願]

These 3 samadhis are discussed in terms of the 16 aspects of the 4 Noble Truths (analyzed in Ch VII):

1. The absorption of emptiness is associated with 2 aspects of the 1st Noble Truth: emptiness (3.) and non-self (4.).
2. The absorption of the absence of characteristics is associated with the aspects of the 3rd Truth of cessation: extinction (9.), calm (10.), excellent (11.), and salvation (12.). “Why does it receive this name? Because Nirvana or extinction, being free from ten characteristics (*nimitta*) is called *animitta*. The absorption that has Nirvana for its object is thus *animitta*. The ten characteristics or mark (*nimitta*) are: 1-5) the five *ayatanas*, external sources of the sense consciousnesses, physical matter (*rupa*), sound, etc.; 6-7) male and female; and 8-10) the three characteristics of conditioned things (the *samskrtalaksanas*, ii.45), arising, duration-and-change, and death.”
3. The absorption of absence of intention is associated with the 10 aspects: impermanence (1.), suffering (2.), cause (5.), arising (6.), appearance (7.), condition (8.), path (13.), truth (14.), obtaining (15.), and definitive release (16.). “The absorption that grasps these ten aspects is turned toward the passing beyond of things that are impermanent, suffering, arising, and the Path [which, like a raft, is left behind]; it is then called *apranihita*, free from *pranidhana*, the will or desire for something. On the contrary however, Nirvana, under these four aspects and as the object of the absorption of the absence of intention, should not be abandoned; and the last two aspects of the Truth of Suffering, namely emptiness and non-self, the object of the absorption of emptiness, do not provoke dread, for these two aspects belong to Nirvana as well as to conditioned things.”

These three *samadhis* are of two types: they are pure (*suddhaka*) when they are worldly, and they undefiled (*anasrava* = *amala* (immaculate)) when they are transworldly (existing in the sphere of the path). When they are undefiled, they are also called the “Three Gates to Deliverance” (*vimoksha-mukha*) because they lead to Nirvana.

There are three further samadhis, which have the above samadhis for their objects:

1. absorption of the emptiness of emptiness (*sunyatasunyatasamadhi*)
2. the absorption of the absence of intention in the absence of intention (*apranihitapranihitasamadhi*)
3. the absorption of the absence of characteristics in the absence of characteristics (*animittanimittasamadhi*)

Samghabhadra: “In the same way that one burns the wood of the funeral-pyre which first burned the body, so too when the absorption of emptiness burns the *klesas*, the ascetic namely produced *sunyatasamadhi* in order to obtain disgust-abandon with respect to the first emptiness (=the first *sunyatasamadhi*).”

The orthodox Vaibhasika position is that these are realized at moment of the Knowledge of Destruction.

4 Cultivations of Samadhi [K27-28]: The Sutras teach a fourfold cultivation of *samadhi*:

1. which has [worldly] happiness for its result (the 4 dhyanas)
2. which has the vision of supernormal knowledge (*abhijñā*) divine sight for its result
3. which has the attainment of excellent *prajna* (comprehension) for its result
4. which has the cessation of the defilements for its result (diamond-like *samadhi* (*vajropamasamadhi*) of the 4th dhyana)

4 Immeasurables(*apramāṇas*)(*Brahma-viharas*, “divine abodes”): “They are called the Immeasurables because they apply to an immeasurable number of beings, drawing after them an immeasurable merit, & producing immeasurable results.” [K29-31]

Immeasurable (無量):	Opposes:	Nature (the nature of __ is):	Aspect (<i>akara</i>) (cultivation):
1. <i>maitri</i> (friendship, good-will, loving kindness) [慈]	<i>vyapada</i> (ill-will)	<i>advēsa</i> (absence of malice or hatred [D30])	<i>sukha</i> (happiness): “Beings are happy!”
2. <i>karuna</i> (compassion, sympathy) [悲]	<i>vihimsa</i> (harm)	<i>advēsa</i> (absence of malice or hatred [D30])	<i>duhkha</i> (unhappiness): “Beings are unhappy!”
3. <i>mudita</i> ([sympathetic] joy)[喜]	<i>arati</i> (dissatisfaction)	<i>saumanasya</i> (satisfaction)	<i>modantam</i> (joy): “Beings are joyful!”
4. <i>upeksa</i> (equanimity) [捨]	sensual <i>kamaraga</i> (sensual craving) & <i>vyapada</i> (hostility)	<i>alobha</i> (absence of desire [D29]) [& absence of ill-will.]	<i>sattva</i> (beings): “Beings!”

With the exception of joy (only in the first two dhyanas), they are cultivated in *anagamyā*, *dhyānatara*, and the 4 dhyanas. Some say they can be cultivated in Kamadhatu and in the *samantakas*. In this system, defilements are not abandoned through the Immeasurables: “For the Immeasurables have the basic Dhyanas for their sphere or places of their arising; because they include an arbitrary or voluntary (*adhimukti*-, ii.72) judgment and not an exact judgment; and because they have for their object living beings and not the general characteristics of things (*dharmasamanyalaksanas*, ii.72).”

Cultivation of the Immeasurables: “How does the beginner cultivate goodwill? He calls to mind the happiness that he himself has experienced; he hears one speak of the happiness experienced by others, by the Buddhas, the Bodhisattvas, the Sravakas, and the Pratyekabuddhas. He forms the vow that all beings shall obtain this happiness. When his defilements are too strong, the ascetic is not capable of carrying out his intention impartially: he should then divide all beings into three categories, friends, persons to whom he is indifferent, and enemies. The first category is also divided into three: good friends, medium friends, and lesser friends; and in the same way the third (=enemies). The category of persons to whom he is indifferent is not so subdivided: thus there are altogether seven groups. Having made this division, the ascetic first forms the vow of happiness with regard to his good friends; he then follows this with a vow of happiness with regard to the medium friends and lesser friends. Finally the ascetic no longer distinguishes the three categories of friends; he then forms the same vow with regard to persons to whom he is indifferent and with regard to his enemies. Through the force of all these, he produces, with regard to his greatest enemies, the same vow of happiness as with regards his dearest friends. When this meditation or cultivation of the vow of happiness, sevenfold and impartial, is achieved, the ascetic then progressively enlarges the domain of this vow, embracing his town, his country, one cardinal direction, and then all the universe. When all beings, without exception, are embraced in his infinite mind of goodwill, the meditation of goodwill is achieved.” (similarly for the others)

Vimoksas [K32-34], **Abhibhavyatanas** [K35], **Krtsnayatanas** [K36-37]: “The 8 Dominant Ayatanas (*abhibhavyatanas*) have the 8 Deliverances (*vimoksas*) for their ‘entry’ and the 10 All-Encompassing Ayatanas (*krtsnayatanas*) have the 8 Dominant Ayatanas for their entry: the following are superior to the preceding ones.” Through the Deliverances (liberations), one is only ‘delivered’ [temporarily], but through the Dominant Ayatanas, one attains domination of their object [one transcends or overcomes the object]. Through the All-encompassing Ayatanas (spheres of totalization), one embraces the objects in its totality & exclusively [based on visible blue, in dhyanas, a pure, subtle “blue”(rupa as pure form)]. *Ayatana* = base, sphere, entrance, abode (unique cognitive species).

8 Vimoksas [解脫] Deliverances	1. One endowed with physical matter sees physical matter	Meditations on loathsome things (see Ch VI, K9) Decay of one’s body (1.) & others’ (2.). 1 st & 2 nd dhyanas. Only cultivated in the 4 th dhyana. It is absence of desire. The 4 th – 7 th Deliverances are the good Arupyas – they are either pure or undefiled. [Some say the 8 Deliverances are called deliverances because they deliver one from the obstacles to absorption.] Deliverance because it turns away from ideas & sensations
	2. With no idea of internal visible things, sees external visible things	
	3. Bringing forth agreeable Deliverance, dwells in absorption	
	4. 1 st Arupya: Akasanantyayatana	
	5. 2 nd Arupya: Vijnananantyayatana	
	6. 3 rd Arupya: Akimcanyayatana	
	7. 4 th Arupya: Naivasamjna-nasamjnyayatana	
	8. Absorption of cessation of ideas & sensations (<i>nirodhasamapatti</i>)	
8 Abhibhavyatanas [勝處] Predominant ayatanas	1. With an idea of internal physical matter, seeing of a small amount of external physical matter	Similar to the 1 st deliverance Similar to the 2 nd deliverance Similar to the 3 rd deliverance
	2. With an idea of internal physical matter, seeing of an unlimited amount of external physical matter.	
	3. With no idea of internal physical matter, but seeing of a small amount of external physical matter.	
	4. With no idea of internal physical matter, but seeing of a large amount of external physical matter.	
	5. There is an absence of any idea of physical matter, but there is the seeing of external blue.	
	6. There is an absence of any idea of physical matter, but there is the seeing of external yellow.	
	7. There is an absence of any idea of physical matter, but there is the seeing of external red.	
	8. There is an absence of any idea of physical matter, but there is the seeing of external white.	
10 Krtsnayatanas [遍處] All-encompassing ayatanas	1. The totality of earth	Realized in the 4 th dhyana. They are absence of desire. They refer to the visible things (<i>rupayatana</i>) of Kamadhatu. [Krtsna = Kasina in Pali, Majjhima Nikaya 77: “One contemplates the earth kasina above, below, and across, undivided and immeasurable.” Pure absorptions of Arupyadhatu. Their objects are the 4 <i>skandhas</i> of the sphere to which they belong (the 1st and 2nd Arupyas)
	2. The totality of water	
	3. The totality of fire	
	4. The totality of wind	
	5. The totality of blue	
	6. The totality of yellow	
	7. The totality of red	
	8. The totality of white	
	9. The uninterrupted (<i>anantya</i>) <i>ayatana</i> of space	
	10. The uninterrupted <i>ayatana</i> of consciousness	

Abhidharmakosa Study Materials

Chapter IX: *Pudgala-viniscaya* (Study of the Person)

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Basic outline of Chapter IX

- Section I Opening
- Section II Vasubandhu's Objections to the Pudgalavadins
- Section III Vasubandhu's Replies to the Objections of the Pudgalavadins
- Section IV Vasubandhu's Replies to the Objections of the Tirthikas
- Section V Concluding Verses

(Chapter IX appears to have been added to the Bhasya as a kind of appendix. The Kosa-karika came to a formal close at the end of Chapter VIII. Chapter IX refutes various theories of a soul or self, focusing mainly on the teachings a Buddhist school that held to a conception of the person (*pudgala*) neither different from nor identical to the *Skandhas*. The chapter consists almost entirely of detailed arguments. There are a few expositions (especially of memory) that complement the systematic presentation of the teachings in Chapter I-VIII. The Sarvastivadin system is not a concern of this chapter. Chapter IX concludes with three karika, affirming the significance of the teaching of non-self to Buddhism and genuine liberation.)

Abhidharmakosa: Chapter IX: *Atmavadapratishedha* “Refutation of the Theory of self”

Overview: Also known as *Pudgalaviniscayah* “An Examination of the Person”, this chapter has a different structure and purpose than the first 8 chapters, which consist of *karika* (verses) with auto-commentary (*bhasya*), expounding the interpretation of the Vaibhasika Sarvastivadins and including the criticism of the Sautrantikas on a number of key points. Chapter IX seems to serve as a kind of appendix. The *Bhasya*, in two places (pg 650: Ch IV, K73a-b & pg 818: Ch V K27b-c), makes reference to this chapter, but it is not integral to the presentation in the first 8 chapters. Ch IX consists of prose with a few closing verses at the end. The main thrust of this chapter is the refutation of views of the person as either not identical (but also not apart from) the 5 *skandhas* (aggregates) (this is the view of the Buddhist Pudgalavadins, who had a considerable following in India), or as substantially different from the 5 *skandhas* (this is the view of the non-Buddhist “Tirthikas”). There were earlier works on this topic that may have influenced Vasubandhu. Harivarman’s *Satyasiddhi Sastra* has a number of arguments quite similar to what Vasubandhu presents here. The Theravada *Kathavatthu* contains similar arguments against the Pudgalavadins as well, although this was probably not a direct influence for Vasubandhu. The account below follows the interpretation of James Duerlinger’s “Indian Buddhist Theories of Persons.” The debate with the Pudgalavadins demonstrates the struggle of the tradition as to what is meant by the teaching of no-self (*anatman*) in relation to our sense of being a person. The subject of this chapter is ultimately our sense of how it is that we exist, and do not exist, which is one of the most basic orientations to life and meaning and a path of practice.

Terminology:

Anatman 無我 – Non-self, selfless. Buddhist schools agree that all phenomena are selfless. The Kosa teaches the selflessness of persons; all things are empty of self in being empty of being possessed by a self. What is a self? A person that can be independently identified, that is, a person that can be conceived without depending on the *skandhas* (all the attributes of mind & body). *Anatman* is one of the aspects of the 1st Truth of suffering, the object of liberating knowledge (Ch VII).

Satkayadrsti 有身見 – View of self (and what pertains to self), mistaken cognition of “I” and “mine”. One of the 10 primary *anusayas* (Ch V).

Pudgala 補特伽羅 – Person. Referentially, what we refer to by “I”, “she” etc. Descriptively, what possesses the *skandhas* (form, sensation, conception, formations, consciousness). In the Buddhist context of *anatman*, persons may exist, as they are not selves (not independently identified). Vasubandhu & the Pudgalavadins both agree that persons are conventional realities formed in dependence on the series of *skandhas* (past, present & future), that when we conceive ourselves, we naturally appear to be independently identifiable, and that believing this appearance to be true is a root of suffering.

Santati-parinami 相續-轉: Transformation of the series (or continuum). The *skandhas* as an uninterrupted causal continuum explains continuity: how we are the same person at different times, and how we change over time and in each moment, but do not cease to be persons. The Pudgalavadins rather propose that the apparent success of the conventional reality of the person is based on persons being, inexplicably, underlying supports of the *skandhas*, and thus we are neither the same over time (persons are not substances) nor different (persons are not the ever-changing series of *skandhas*).

Skandhas 五蘊: Aggregates, heaps. The 5 *skandhas* subsume all conditioned phenomena in 5 categories: *rupa* (material form), *vedana* (sensation), *samjna* (idea or conception), *samskara* (formations), and *vijnana* (consciousness). The 5 *skandhas* are a way to account for all experience without the supposition of a separate self or soul. We can see in this teaching the concern to account for karmic cause and effect in the 2nd and 4th *skandhas*: the 4th *skandha* has been defined as *cetana*, intention, which is the definition of karmic cause, the 2nd *skandha* (sensation) embodies karmic effect. (& see Ch III.K18)

Views of the Person (Pudgala):

Vasubandhu [Sarvastivada & Sautrantika]: No self exists separate from the 5 *skandhas*. The Person is the 5 *skandhas* and the *skandhas* are real. In this sense, we ultimately exist. Persons are not substantially real entities but substantially established entities. Not substantially real because persons are conceived (conventionally) in dependence on the *skandhas*, but substantially established because the *skandhas* are real. Persons are the same in existence as the *skandhas*.

Pudgalavadins [view of a number of Buddhist schools at the time]: The person is not separate from the 5 *skandhas*, but also not identical. The person is not a separate substance but is nevertheless real. Neither different from, nor being the same in existence, as the *skandhas*, the Pudgalavadins adopt the view that the person is inexplicable. The person is conceived in dependence upon the aggregates, but is not identical to them. The person acquires the aggregates and the ceasing of the aggregates. Persons are separately existent entities without separate identities.

Tirthikas: [non-Buddhist teaching] A person or self is a substance, substantially real entity, separate from the *skandhas*. This includes anyone who explicitly teaches a self here (Nyaya, Vaisesika, Samkhya, etc.). Persons are separate substances.

Madhyamaka [Mahayana Buddhism, only mentioned in passing, Nagarjuna’s work was well known]: Selflessness of persons and things. The root of suffering is not just believing in self as separate substance apart from the *skandhas*, nor merely believing in the gross false appearance of a self that is independently identifiable, but assent to a subtle false appearance of ourselves as possessing ultimate existence in the sense of existing by ourselves, apart from being conceived. Selflessness then means lack of ultimate existence. For Vasubandhu, this is nihilism because no ultimate existence means no causal efficacy, and thus nothing could happen. In contrast, the Madhyamaka hold that the actual contradiction is that what has ultimate existence could not perform a causal function. Persons are merely mentally constructed phenomena existing in dependence on the *skandhas*, which themselves only exist conventionally.

Section I. Opening: Vasubandhu opens by stating that there is no liberation outside of the Buddha way because “other doctrines are corrupted by a false conception of a soul.” Believing in a soul or self as a substantial entity leads to the production of defilements, rather than liberation. Rather, the self is merely a continuum of the aggregates, a series of *skandhas*. There is no direct perception or correct inference that can establish the existence of some other self or soul (apart from the *skandhas*), and Vasubandhu does not admit other means of knowing.

Section II. Vasubandhu’s Objections to the Pudgalavadins:

a) **The Basic Dispute:** Vasubandhu and the Pudgalavadins agree that persons are conventional realities that ultimately exist, but disagree about the form in which persons ultimately exist, and in turn, about what can and cannot be a conventional reality. Pudgalavadins assert that in addition to phenomena that are conditioned & unconditioned (*samskrta/asamskrta*), impermanent and permanent (*anitya/nitya*), the 12 *ayatanas*, the 18 *dhatus*, etc., there are, in addition, phenomena that are inexplicable (*avakrtavya*). For the Pudgalavadins, conventional realities may be substantially established (as they are for the Vaibhasikas) or inexplicable. Inexplicable entities are entities without separate identities – they are neither the same as, nor different from, the *skandhas*. The Pudgalavadins reject the logic that everything is either substantially real or substantially established. Inexplicable persons are conventional realities insofar as they are conceived in dependence upon the *skandhas*, but ultimately exist insofar as they exist apart from being conceived. Persons are single entities without separate identities, an inexplicable unity. Vasubandhu does not reject the view that persons ultimately exist. Conventionally real persons do ultimately exist by virtue of being a series of *skandhas*. What Vasubandhu rejects is the notion that persons are inexplicable phenomena, rather persons have the same existence as the *skandhas*. What is at stake in the debate is what forms of existence are recognized and how that plays out in one’s conception of a person. The basic attitude of Vasubandhu, and others, toward the Pudgalavadins is that in their theory of persons, it can appear that the person is substantially real, despite attempts by the Pudgalavadins to refute this attribution.

b) **Fire and Fuel:** The Pudgalavadins introduce the notion that persons are conceived on the basis of the *skandhas* as fire is conceived in reliance upon fuel without being other than or the same in existence as fuel. Vasubandhu then argues against this interpretation of the relationship of fire and fuel and in turn the notion, that persons exist inexplicably. Vasubandhu points out that both the fuel and the fire are composed of 8 elements (4 primary elements + 4 derived elements, see Ch II, K22), and that the existence of the fire and the fuel are established from the same basis, and that there is no need to see the existence of the fire as inexplicable.

c) **How is the Person Known:** The Pudgalavadins maintain that the person is perceived through an inexplicable perception incidental to a consciousness perceiving its proper object. It is an inexplicable perception because it is neither the same nor different from the perception of the object. Vasubandhu again argues against such a notion, pointing out problems with this notion of inexplicable perception: By which of the 6 consciousnesses is a person known to exist? The Pudgalavadins respond that the person is inexplicably perceived by any the 6 consciousnesses while itself not being perceived directly by any of the 6. If the person is perceived at the same moment as a visible form, how could the person be distinguished from the visible form? How then can the distinct existence of the person be asserted? Furthermore, perception is not inexplicable, perception is a causally conditioned phenomenon.

d) **Appeals to Sutra Teachings:** Thus far, Vasubandhu has been arguing through reason to demonstrate the logical incoherence of the Pudgalavadin view (in relation to the system of Kosa). He then moves to arguing through appeals to Sutras to demonstrate that the Pudgalavadin view is in contradiction to the teachings of the Buddha.

Section III: Vasubandhu’s Replies to the Objections of the Pudgalavadins:

The Pudgalavadins introduce a number of problems that seem to arise from the teaching of no-self, which they feel can be accounted for by their view of the person. If persons are the same in existence as the *skandhas*:

1. How can Buddha be omniscient?

Vasubandhu’s response: Buddha can know, without error, anything merely by directing attention to it.

2. How can persons “bear the burden” (of suffering)?

Vasubandhu’s response: The “bearer” is a verbal convention, not permanent and not inexplicable.

3. How can the person be “spontaneously” born in other worlds?

Vasubandhu’s response: A Sutra says the aggregates are spontaneously born.

4. How could Buddha say that he is “One person born into the world for the welfare of many?”

Vasubandhu’s response: The use of “One” here is figurative.

5. Why did Buddha not answer the “unanswered questions” (including the question of whether the person is the same as or different from the body)?

Vasubandhu’s response: Buddha takes into consideration the questioner (and what they need to hear) & their false assumptions (an answer to the question affirms the premise (the existence of a person) of the question).

6. How can the person wander in Samsara (how can their be rebirth)?

Vasubandhu’s response: a) But how then does your notion of the person wander? and: b) Just as a momentary series of fire “moves”, so the person wanders in Samsara based on craving [see Ch III, K18 “As an example, the lamp”].

7. How can persons remember past lives?

Vasubandhu’s response: When Buddha recounts past lives, it is merely recounting the continuum of the *skandhas*.

Section IV Vasubandhu's Replies to the Objections of the Tirthikas:

Vasubandhu then brings in the non-Buddhist view of the person as a separate substance, here attributed to the "Tirthikas", "Here, also, the incorrigible fault is that there will be no liberation." Vasubandhu may be giving special attention to some of these objections because they are related to the objections to *anatman* raised by the Pudgalavadins above. Furthermore, he may also be attempting to create an association between the Pudgalavadins and the non-Buddhist Tirthikas in order to further discredit the Pudgalavadin position as a Buddhist stance.

1. If there is no self, and as all minds are momentary, how can there be memory of an object?

Vasubandhu's response: Memory arises from a mind that is causally connected to a prior discrimination of the object to be remembered.

2. If there is no self, who remembers? Who possesses the memory? Who possesses the consciousness of the object?

Vasubandhu's response: The "agent" grasping the memory is nothing other than the occurrence of the memory, no separate act or agent of grasping is required. In these instances, there is no relation between an owner and what it owns other than the relation between a cause and its effect (and the cause need not be a self, a substantial entity).

3. If there is no self, how can one walk and observe an object?

Vasubandhu's response: A person is a collection of momentary phenomena causally conditioning other phenomena in an unbroken causal continuum. There is no need to grasp a self as the cause underlying the person's arising in different places over time.

4. If there is no self, how can consciousness apprehend an object?

Vasubandhu's response: A consciousness actually does nothing at all. Consciousness apprehends an object because it receives a form like that of its cause. Its like a flame that is moved to another location – all along it is a flame, arising in a momentary serial continuity.

5. If there is no self, how can different kinds of consciousness arise (the same consciousnesses or some fixed order of consciousnesses would always have to arise)?

Vasubandhu's response: Consciousnesses are causally conditioned phenomena and it is a defining characteristic of causally conditioned phenomena to differ in kind from moment to moment. A mind can actually give rise to different kinds of mind depending on the impression and the assemblage of other mental factors present. Transformation is a characteristic of the mental series. "The causes of the variety of material things are difficult to know; how much more difficult is it to penetrate the variety of causes and conditions of non-material things, minds and mental states!"

6. If there is no self, how can the mind conceive an "I"?

Vasubandhu's response: The mind conceives of an "I" that is the same in existence as the *skandhas*. The conception of an "I" is caused by defiled mind that has as its object its own continuum of *skandhas* and it is conditioned by previous minds which had conceptions of an "I".]

7. If there is no self, how can there be an underlying support in which pleasure and pain come to be?

Vasubandhu's response: There is an underlying support of pain and pleasure: the 6 bases of perception. They come to be an underlying support the way that flowers come to be in a tree.

8. If there is no self, how can there be an agent of actions and a subject who experiences the result?

Vasubandhu's response: Actions of body depend on actions of mind and actions of mind in turn depend on a prior mind that itself arises in dependence upon its causes and so on. There is no need to insert a substantially existent self as the cause of action at any point. A separate self contributes nothing to the arising of an action. Similarly, there is no need to posit a substantially existent separate subject who experiences the result (no need to posit a self that possesses consciousness or results, etc.)

9. If there is no self, how can action produce a result in the future?

Vasubandhu's response: A result arises from an action because of a special development in the continuum of the action. In the same way, a fruit arises from a seed. We say that a fruit arises from a seed, but not that it arises from a seed that no longer exists or that a fruit arises immediately from out of the seed itself. "Series, or *samtana*, means the material and mental *skandhas* succeeding without interruption in a row which has an action for its original cause. The successive moments of this row are different: there is then evolution (*parinama*), or transformation of the series. The last moment of this evolution possesses a special efficacy, the capacity of immediately producing the result: it is distinguished, in this regard, from other moments; it is then termed *visesa*, or the ultimate moment of evolution" (Pruden, pg 1353). "This is a coarse explanation in accord with my [limited] understanding. How [the] continua [of aggregates], when perfumed by actions of different kinds and strengths, give rise to their [characteristic] results is understood [completely] only by the Buddhas" (Duerlinger, pg 110).

Section V Concluding Verses:

In conclusion, Vasubandhu again affirms that Buddha teaches selflessness and that it is only this teaching that can free us from suffering, in contrast to the misguided interpretation of the Pudgalavadins. He also expresses the hope that what he has explained in this treatise will spread and serve to protect and purify the Sangha.

Legacy: Despite Vasubandhu's efforts, the Sammitya school (which included the Pudgalavadin conception of a person) persisted at least through the 7th c. Vasubandhu's treatise itself was the subject of critique by Chandrakirti (7th c.) in his explication of a Madhyamaka theory of the person, in which neither the person nor the *skandhas* ultimately exist.

Abhidharmakosa Study Materials

Supplemental Materials

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Further Work Still to do... There is much I would like to do, someday. First, integrating much more material from Dhammajoti, which I found very helpful, both in explicating the Sarvastivada approach in general, and also for articulating Samghabhadra's responses to many of the Sautrantika criticisms of Sarvastivada positions found in the Kosa. It would also be nice to include material from Patt's study and translation of the 1st Dalai Lama's commentary on the Kosa. I would also like to cross reference correlate expositions in the two Abhidharma-Hrdaya texts that have been translated into English. There is a great deal of other helpful studies out there that it would be good to integrate. A tri-lingual (Sanskrit-Chinese-English) version of the entire Kosa-Bhasya text would also be very helpful. I would have also liked to put together a Sanskrit glossary – especially of all the terms Pruden leaves untranslated. I am also interested in continuing to contemplate and work on the significance(s) of the material presented in the Kosa. The Kosa offers a systematic approach and while the parts are somewhat clear, if numerous, how everything works together is not always clear. The Kosa has been written for Abhidharmikas. It would be nice to have a companion to the Kosa that would explain all the basics (and sometimes not-so-basics!) which the Kosa does not explain. The significance of some debates are not clear – what is the relation to the system as a whole? Finding and translating passages from the Mahavibhasa, and other texts Vasubandhu is drawing on heavily, could perhaps clarify some of what is happening. It would also be nice to do exhaustive comparisons with Vasubandhu's other writings (*Pancaskandha-Prakarana*, *Karmasiddhi-prakarana* etc.), Theravadin Abhidharma texts (*Visuddhimagga* & *Abhidhammatta-Sangaha*) and Yogacara texts (*Abhidharmasamuccaya*, *Yogacarabhumi*, *Trim-sika*, etc.).

Attribute Studies Introduction:

The idea of these attribute studies is to gather material together from the various chapters of the Kosa to develop a deeper sense of the meaning and significance of these fundamental categories which appear repeatedly. They are an attempt to synthesize streams of connection which cut across the chapter and subject matter divisions of the Kosa.

A. Attribute Study: *Sasrava* (Impure) and *Anasrava* (Pure)

Kosa References:	<i>Sasrava</i> (Impure)	<i>Anasrava</i> (Pure)
Kosa as a whole	Impure <i>dharma</i> s are primarily analyzed in Ch III, IV, V	Pure <i>dharma</i> s are primarily analyzed in Ch VI, VII, VIII
	Impure and pure <i>dharma</i> s are analyzed in Chapters I and II.	
Ch I: <i>Dharma</i>s	4a. The <i>dharma</i> s are impure, “in a relationship with the defilements”... 4b-c. Conditioned <i>dharma</i> s, with the exception of the Path, are impure...because the defilements adhere to them.	[4a. cont.:] or pure, “with no relationship to the defilements”... 5a-b. The undefiled truth of the Path and the three unconditioned things (space & 2 types of extinction) are pure.
Ch I: 5 <i>Skandhas</i>	8a-b. When they are impure, they are <i>upānānaskandhas</i> .	2a. Abhidharma is pure <i>prajñā</i> with its following. (“Following” is explained as “its escort, namely the five pure <i>skandhas</i> which coexist with <i>prajña</i> .”)
Ch I: 18 <i>Dhatus</i>	Three are pure and impure: 6. Mind-organ, 12. Mind-objects, 18. Mind-consciousness	
	The remaining 15 <i>dhatu</i> s are impure.	-
Ch I: Adandoning	Abandoned by seeing (<i>darsana</i>) & meditation (<i>bhavana</i>)	Not abandoned
Ch II: 22 <i>Indriyas</i>	10 are impure: 1.-5. (sense-faculties), 7.-9. (female, male & vital faculties), 10.&12. (faculties of displeasure & dissatisfaction) 9 are impure or pure: 6. (mind-faculty), 11, 13 & 14 (faculties of pleasure, satisfaction & indifference), 15.-19. (5 spiritual faculties: faith, energy, mindfulness, meditation & wisdom)	3 are pure: 20. (faculty of learning), 21. (faculty of having learned), 22. (faculty of perfect knowledge)
Ch I & II: 75 <i>Dharma</i>s	Impure: 1.-10., 33.-50., 55.-59., 62., 63., 65. Impure or pure: 11.-32., 51.-54., 60., 61., 66.-72.	Pure: 64., 73.-75.
Ch III: Objects of mind	35f. All of these eighteen [<i>manopavicara</i> : objects of mind] are impure.	-
Ch III: Foods	40a-b. In the three Dhātus, contact, volition, and consciousness, when they are impure, are food.	-
Ch IV: Derivation of action & discipline:	5a-b. When impure, bodily and vocal action derive from the primary elements of the sphere to which they belong. [and see pratimoksha & dhyana discipline, Ch IV, K13-44]	5c. When they are pure, they are from the primary elements of the sphere to which the person who has produced them belongs. [& see Pure Discipline in Ch IV, K13, 17, 20, 26, 35, 44]
Ch IV: Action	60. Bad actions, good action of Rūpa, good actions of Kāma, are, respectively, black, white, black-white;	...action which destroys the other actions is pure action.
Ch IV: Results	87a-b. Impure, in the path of abandoning, action embraces the five results. neutral action [pure or impure], three results. [with the exception of the disconnective & retributive results]	87c. Pure, it includes four results. [with the exception of retributive result]...88a-b. The rest of pure action [not in the path of abandoning]...three results. [as below]
Ch V: Objects of the defilements	...all the other <i>anusayas</i> have impure <i>dharma</i> s for their object.	14. Wrong views, doubt, and the ignorance which is bound (<i>yukta</i>) to them, and independent ignorance, abandoned through the Seeing of Extinction and the Path, make six <i>anusayas</i> whose object is pure...
Ch V: The <i>asravas</i>	[K35-40: discussion of the 3 <i>asravas</i> , “cankorous influences”.]	[K64-70: discussion of the 9 perfect knowledges, the last 3 of which destroy the <i>asravas</i> .]
Ch VI: The Paths	1c-d. The Path of Meditation (<i>bhavana-marga</i>) is of two types pure or impure;...	
	-	...the Path of Seeing (<i>darsana-marga</i>) is pure.
Ch VI: Suffering	3. Impure <i>dharma</i> s, whether they are agreeable, disagreeable, or otherwise, are, without exception, suffering, by reason of the three types of suffering,	[K2 “...Why is comprehension only pure? Because it is a knowledge turned towards (<i>abhi</i>) Nirvana and the true (<i>sam, samyak</i>). <i>Samyak</i> means conforming to reality.”]
Ch VI: 37 Limbs of Awakening	71b. The others are of two types [pure & impure]. [1-22: 4 mindfulnesses, 4 efforts, 4 powers, 5 faculties, 5 powers]	71a. The parts of Bodhi and the parts of the Path are pure.
Ch VII: 10 Knowledges	[1 knowledge (conventional) is impure] [1 knowledge (of the mind of another) can be pure or impure]	[8 knowledges (of <i>dharma</i> s, inferential, of the 4 truths, of destruction and of non-arising) are pure]
Ch VII: Cultivation	[Cultivation is of four types: 1. acquisition, 2. practice, 3. opposition, and 4. expulsion.]	
	good but impure <i>dharma</i> s are susceptible of 4 types of cultivation...the defiled and neutral <i>dharma</i> s of the last 2.	...the pure <i>dharma</i> s are susceptible of the first 2...
Ch VIII: Absorptions	5b. The (first) seven [<i>dhyanas</i>] are threefold. 5c. Enjoyment, pure (<i>suddha</i>), and free from the defilements (<i>anasrava</i>). 5d. The eighth is twofold [enjoyment & pure (<i>suddha</i>)]. 6a. The absorption of enjoyment is associated with thirst; 6b. A pure absorption is of a worldly order of good; 6c. It is the object of enjoyment. 14a-b. One who does not possess them acquires them, pure [<i>suddha</i>], through detachment or through birth... 14d. One acquires them, defiled, through falling and through birth.	[only <i>anasrava dhyanas</i> abandon the defilements [(K21)] 6d. The absorption free from the defilements is transworldly. 14c. One acquires them, undefiled [<i>anasrava</i>], through detachment.

B. Attribute Study: *Kusala* (good), *Akusala* (Bad), *Ayyakṛta* (Neutral)

	<i>Kusala</i> – good, wholesome	<i>Akusala</i> – bad, evil	<i>Ayyakṛta</i> – neutral, undefined
Ch I: Dhatus	-	-	29c. Eight <i>dhātus</i> are morally neutral. (1-5: sense-organs, 9-11: smells, tastes, tangibles)
	30a. The others are of three types. (6 mind, 7 sights, 8 sounds, 12 <i>dharmas</i> , 13-1		
Ch II: Indriyas	11c. Eight are good;	-	11f. The others, of one type.
	11d. Dissatisfaction is of two types;		-
	11e. The mental organ, and the sensations, – with the exception of dissatisfaction, – are of three types.		
Ch II: Mental States	<i>kusala-mahabhumika</i> (K25)	<i>akusala-mahabhumika</i> (K26)	-
	-	<i>klesa-mahabhumika</i> (K26), <i>paritta-klesa-bhumika</i> (K27)	
	<i>mahabhumika</i> (K24), <i>aniyata</i> (K27, 28-33)		
	28a. The mind in <i>Kāmadhātu</i> , when it is good, always consists of twenty-two mental states, as it is always associated with <i>vitarka</i> and <i>vicāra</i> .	29a. A bad mind consists of twenty mental states... 29b. Twenty-one, when it is associated with one of the four defilements, with anger, etc., with regret.	30a. A neutral mind consists of eighteen mental states when it is defiled; 30b. In the contrary case, twelve.
Ch II: Karmic Causation	54c-d. Bad <i>dharmas</i> and impure good <i>dharmas</i> are retributive causes [<i>vipaka-hetu</i>]		57a. Retribution [<i>vipaka-phala</i>] is a neutral <i>dharma</i> .
Ch II: Viprayukta dharmas	[2 are good: <i>asamjñi-samapatti</i> & <i>nirodha-samapatti</i>]	-	[The 11 others are undefiled-neutral]
	[1 is of three natures: <i>prapti</i> (possession)]		
Ch II: Succession of mental states	[See Table in Ch II Study Materials for a summary of K66-73 which analyzes which types of mind (good, bad, defiled neutral, undefiled neutral, <i>saikṣa</i> and <i>asaikṣa</i>), in the three <i>dhatus</i> , can arise after each type of mind]		
Ch IV: Karma	7a. The <i>avijñapti</i> is never neutral. [and exists in <i>Kāmadhātu</i> & <i>Rupadhātu</i>]		-
	7b. Other actions are of three types.		
	[Good action exists all 3 spheres]	7b-c. Bad action exists in <i>Kāmadhātu</i> .	[Neutral action exists all 3 spheres]
Ch IV: A) absolutely (K8)	[<i>Nirvana</i> , deliverance (like the absence of sickness)]	[<i>Samsara</i> , or existence: has for its process all suffering (like sickness)]	9d. Two entities are neutral in the absolute sense... The two unconditioned things (<i>asamskrta</i> , i.5), namely space and <i>apratisamkhyanirodha</i> , are, without ambiguity, neutral.
Ch IV: B) in and of themselves (K8)	[The roots of good (non-greed, non-hatred, non-delusion), respect & fear (like good medicine)]	[The roots of evil (greed, hate, delusion), disrespect & lack of fear (like bad medicine)]	
Ch IV: C) through association (K8)	[That which is associated with the roots, respect & fear (like a drink mixed with good medicine)]	[The <i>dharmas</i> associated with the roots of evil, disrespect & lack of fear (like a drink mixed with bad medicine)]	
Ch IV: D) through their original cause (K8)	[Having their origin in <i>dharmas</i> good in and of themselves or good through association... (like the milk of a cow which has consumed a drink mixed with good medicine)]	[The <i>dharmas</i> associated with these roots, etc, bodily action, vocal action, their characteristics (arising, etc.) & the <i>praptis</i> ... (like the milk of a cow which has consumed a drink mixed with bad medicine)]	
Ch IV: Salutory, etc.	45a-b. Good action is salutory... 47a-b. Good action, up to the Third <i>Dhyāna</i> , is of agreeable feeling. 47b-c. Above, it is of neither agreeable nor disagreeable sensation.	bad action is pernicious... 47c-d. Bad action, here below, is of disagreeable sensation.	...action differing from good and bad is different from the salutory and the pernicious.
Ch IV: Retribution	57a-c. Sensation, the result of good action free from <i>vitarka</i> , is exclusively mental.	57d. Sensation, which is the result of a bad action, is exclusively physical	-
Ch IV: Karmapatha	[10 good courses of action: K66-69]	[10 good courses of action: K65-78]	-
Ch IV: Results	[K88-89 analyzes good, bad & neutral <i>dharmas</i> constituting results (5 <i>phala</i>) of good, bad & neutral actions.]		
Ch IV: Further analysis of “good”	125c-d. Good is threefold, merit (<i>punya</i>), <i>Nirvāṇa</i> and penetration (<i>nirvāḍa-bhagiya</i>).	-	-
Ch V: Defilements	-	... 19c. The other <i>anuśayas</i> , here, are bad... 20a-b. Lust, anger and <i>mūḍi</i> [delusion], in <i>Kāmadhātu</i> , are roots of evil.	19a. All the “higher” <i>dhyānas</i> are morally neutral. 19b. The belief in a self, a belief in extremes, and ignorance are neutral in <i>Kāmadhātu</i> ...
CH VII: Knowledges	14a. The first [conventional knowledge] is of three natures... ...the others are good.		

C. Attribute Study: *Duhkha*, *Daurmanasya*, *Sukha*, *Saumanasa*, *Upekṣa*

	<i>Duhkha</i> (Displeasure)	<i>Daurmanasya</i> (Dissatisfaction)	<i>Sukha</i> (Pleasure)	<i>Saumanasa</i> (Satisfaction)	<i>Upekṣa</i> (Indifference)
Ch I & VI: Truths	[<i>Duhkha</i> is the 1 st Noble Truth]	-	[see discussion in Ch VI, K3 on whether agreeable sensation is possible, given the 1 st Noble Truth.]		-
Ch I: Vedana	K14 Bhasya: The aggregate of feeling (<i>vedana-skandha</i>) comprises three types of affect: pleasure (<i>sukha</i>), suffering (<i>duhkha</i>), and neither-suffering-nor-pleasure (<i>aduhkhasukha</i>) [= <i>upekṣa</i>].				
Ch II: Basis	Bodily	Mental	Bodily	Mental	Both
Ch II: Sphere	Absent in Rupadhatu & Arupadhatu		Absent in Arupadhatu		In all 3 spheres
Ch II: Pure...	Pure or impure	Impure	Pure or impure	Pure or impure	Pure or impure
Ch II: Kusala	3 natures (KAA)	<i>Kusala</i> or <i>akusala</i>	3 nature: <i>Kusala</i> , <i>akusala</i> or <i>avyakṛta</i> (KAA)		
Ch III: 12-fold chain	22c-d. There is <i>sparśa</i> , or contact, until the moment when the capacity to distinguish the cause of pleasure, of suffering, etc., is acquired.				
Ch III: Mind-Objects	[See Table on K33-35 in Study Materials on what objects of mind (<i>manopavicara</i>) beings can have in the different realms in terms of the 6 object domains, the 3 realms and satisfaction/dissatisfaction/indifference.]				
Ch IV: Action	47c-d. Bad action, here below, is of disagreeable sensation.		47a-b. Good action, up to the Third Dhyāna, is of agreeable feeling.		47b-c. Above, it is of neither (cont.)
	(47b-c continued:) agreeable nor disagreeable sensation... 48a. According to some, intermediary action also exists below.				
Ch V: The defilements	...55b. Hatred with the contrary.		55a. Lust is associated with two agreeable sensations...		-
	55c. <i>Moha</i> (or <i>avidyā</i>) with all.				
	-	55c-d. The view of negation with...	-	[55c-d cont.]...dissatisfaction and satisfaction	56c. All are associated with indifference.
	56a. Doubt with dissatisfaction.	-	-	56b. The others with satisfaction.	
	-	57a-c. Regret, envy, anger, hostility, aversion, and the esteeming of evil are associated with dissatisfaction.	-	57d. Avarice, with the contrary.	58c. Indifference is everywhere.
	-	58a-b. Crookedness, cheating, hypocrisy, and	-	[58a-b...] languor are associated with one & the other.	
-	-	58b-c. Pridefulness is associated with the two agreeable sensations.			
Four wrappings—namely disrespect, absence of fear, torpor, and dissipation—are associated with the five sensations, because the first two are <i>akusalamahabhumikas</i> , and the last two are <i>klesamahabhumikas</i> .					
Ch VI: Suffering	3. Impure <i>dharmas</i> , whether they are agreeable, disagreeable, or otherwise, are, without exception, suffering, by reason of the three types of suffering, each according to its type.				
	disagreeable things are suffering in and of themselves...		agreeable things are suffering because they are subject to transformation...		...because they are conditioned
Ch VIII: Absorption	[The sensations, especially pleasure and satisfaction, are also discussed in terms of the dhyanas – K7-10]				
	[not in the dhyanas]		In the 1 st , 2 nd , 3 rd dhyanas	In the 1 st and 2 nd dhyanas	In the 4 th dhyana

D. Attribute Study: *Samskrta* (Conditioned), *Asamskrta* (Unconditioned)

	<i>Samskrta</i> (Conditioned)	<i>Asamskrta</i> (Unconditioned)
Ch I: Dharmas (pure & impure)	4b-c. Conditioned dharmas, with the exception of the Path, are impure. 5a-b. The undefiled truth of the Path [is pure]	...and the three unconditioned things are pure. 5c. Space and the two types of extinctions.
Ch I: Skandhas [75 dharmas:]	7a-b. Conditioned things are the fivefold skandhas, matter, etc. 7c-d. Conditioned things are the paths; they are the foundations of discourse; they are “possessed of leaving”; they are “possessed of causes”. [dharmas #1-72]	22a-b. Unconditioned things are not named with respect to the skandhas, because they do not correspond to the concept. [dharmas #73-75]
Ch I: Ayatanas, Dhatus	[K15: The <i>ayatanas</i> and <i>dhatus</i> include all <i>dharmas</i> , conditioned and unconditioned.]	
Ch I: Impermanence	...The rest are impermanent.	48b. Unconditioned things are eternal.
Ch I: Real (<i>dravya</i>)	-	38a. A single dhātu “is real”. [only unconditioned]
Ch II: Characteristics (<i>lakṣana</i>)	K23 Bhasya: All conditioned <i>dharmas</i> ...are necessarily generated with their <i>samskrta-lakṣanas</i> —arising, duration, old age, and impermanence.	-
Ch II: Causality	55c-d. Conditioned things and disconnection are results.	55d. The unconditioned has neither cause nor result.
Ch IV: Momentary	2...all conditioned things are momentary	-
Ch VI: The Path	51b-c...The results of <i>sramanya</i> are conditioned...	and unconditioned <i>dharmas</i> .
Ch VI: Deliverance	...adhimokṣa is conditioned deliverance.	76a-c. Victory over the defilements is unconditioned deliverance;

E. Attribute Study: Kamadhātu, Rūpadhātu, Arūpyadhātu

	Kamadhātu (Realm of Desire)	Rūpadhātu (Realm of Subtle Form)	Arūpyadhātu (Realm of Formlessness)
Ch I: Dhatu	30a-b. All exist in Kāmadhātu.	30b. Fourteen exist in Rūpadhātu. 30c-d. With the exception of odor, taste, the consciousness of odor, and the consciousness of taste.	31a-b. In Ārūpyadhātu, there is mental organ, an object of the mental consciousness, and the mental consciousness.
Ch II: Indriyas	12. The pure indriyas are absent from Kāmadhātu; [also see analysis of <i>indriyas</i> in K12 (from retribution), and K14 (at death)]	12b-c. The sexual organs and the two disagreeable sensations are absent from Rūpadhātu.	12d. And all the material organs and the two agreeable sensations are absent from Ārūpyadhātu.
Ch II: Similar cause	[K53 Bhasya analyzes the <i>sabhagahetu</i> of <i>dharmas</i> of hearing, reflection and meditation in Kamadhātu, Rūpadhātu and Arūpyadhātu.]		
Ch II: Equal immediate condition	[See Table in Ch II Study Materials for a summary of K66-73 which analyzes which types of mind (good, bad, defiled neutral, undefiled neutral, <i>saiksa</i> and <i>asaiksa</i>), in the three <i>dhatu</i> s, can arise after each type of mind]		
Ch III: World of Beings	1a-c. Kāmadhātu consists of hell, the Pretas, animals, humans, and six gods. 1c-d. Twenty, through the division of the hells and the differences in the continents.	2a-b. Above is Rūpadhātu, of seventeen places. 2b-d. made up of <i>dhyānas</i> which are each of three stages. But the fourth is of eight stages.	3a. Ārūpyadhātu is not a place. 3b. It is fourfold through its mode of existence. Here the mental series exists supported by the <i>nikāya</i> & the vital organ.
Ch III: Objects of mind	[See Table on K33-35 in Study Materials on what objects of mind (<i>manpavicāra</i>) beings can have in the different realms in terms of the 6 object domains, 3 realms and satisfaction/dissatisfaction/indifference.]		
Ch III: Height/ life	[K75-85 describe the height and lifespans of the beings in the various realms]		
Ch IV: Avijñapti, etc.	7b-c. Bad action exists in Kāmadhātu. [along with <i>avijñapti</i> , <i>viñapti</i> , good & neutral action]	7c. <i>Avijñapti</i> also exists in Rūpadhātu. 7d. <i>Vijñapti</i> exists in the two spheres where there is <i>vicāra</i> .	[good and neutral action exist in Arūpyadhātu]
Ch IV: Discipline	1.) the discipline called <i>Pratimoksa</i> : this is the morality of the sphere of Kamadhātu, the morality of beings of this world;	2.) the discipline produced through <i>dhyāna</i> is morality of the sphere of Rūpadhātu; and... [also see K35-44]	-
	<<< 3.) pure discipline, which arises from the Path, pure morality. [not in the 3 realms?] >>>		
Ch IV: Action a)	46a-b. Meritorious action is a good action in Kāmadhātu;	... non-agitated action is a good action above there.	
Ch IV: Action b)	60. Bad actions, ... good actions of Kāma, are, respectively, black... black-white;	... good action of Rūpa... [is] white...	-
	<<< [60]... action which destroys the other actions is pure action. [not in the 3 realms] >>>		
Ch IV: Karma-patha	[K82-84 analyze the Courses of Action, good and bad, in terms of the various realms of rebirth.]		
Ch V: 98 defilements	4. With the exception of three or two views, 10, 7, 7, 8 <i>anuśayas</i> are abandoned in Kāmadhātu by the Seeing of Suffering and the three other Truths respectively. 5a. 4 are abandoned through Meditation.	5b-c. The same, with the exception of the <i>angers</i> , for Rūpadhātu.	5c. The same in Ārūpyadhātu. [see Table in Ch 5 study materials for detailed analysis.]
Ch V: Objects of consciousness	[K29-31: See the table in the Ch V Study Materials which analyzes objects of consciousness in terms of the 3 spheres and mode of abandonability of the consciousness and the object.]		
Ch V: Asravas	35a. In Kāmadhātu, the defilements, with the exception of ignorance, but with the wrappings of attachment, constitute <i>āsravas</i> ;	35b. In Rūpadhātu and Ārūpadhātu, only the <i>anuśayas</i> themselves constitute the cankerous influence of existence. [see similar modes of analysis for floods, yokes & clinging (Table in Ch V Study Materials).]	
Ch V: Upaklesas	53a. Cheating and crookedness exist in Kāmadhātu and in the First <i>Dhyāna</i> . 53b. ... The others in Kāmadhātu.	Since <i>Brahmā</i> tried to deceive.	-
	53c. Torpor, dissipation, and pridefulness exist in all three spheres...		
Ch V: Perfect Knowledges	[K64-70 analyze the Perfect Knowledges in terms of the destructions of different types of defilements (<i>klesas</i> (1-6) and <i>saravas</i> (7-9)) in the 3 realms.]		
Ch VI: Path of Seeing	26a. [Patience] Bearing on the suffering of Kāmadhātu. [& a Dharma Knowledge]	26b-c. In the same way, relating to the rest of suffering, one consecutive Patience & a Knowledge. In that same way, relating to the 3 other Truths.	
Ch VI: Path of Cultivation	33a-b. Each sphere has nine categories of vices. 33b. So too there are nine categories of qualities. 33c-d. By distinguishing weak, etc., in the categories of weak, medium, and strong. [also see K55]		
Ch VI: Bodhi-paksa	[K71-73 analyze which limbs of awakening (<i>bodhi-paksa</i>) exist in each sphere.]		
Ch VII: Knowledges	3b-c. The knowledge of <i>dharmas</i> has for its object the Suffering, etc., of Kāmadhātu.	3c-d. Inferential knowledge bears on Suffering, etc., of the higher spheres. [see K9, 14-15 & 18 for more on the 10 Knowledges in terms of the 3 realms, and K35-56 also analyze the unhindered knowledges, powers, etc.]	
Ch VIII: Dhyanas as absorption	-	[The 4 <i>rupa</i> - <i>dhyanas</i> are analyzed in K1-11 & 14-21]	[The 4 <i>arūpya</i> - <i>dhyanas</i> are analyzed in K1-11 & 14-21]
Ch VIII: Misc.	[K31-39: immeasurables, deliverances, dominant <i>ayatanas</i> , all-encompassing <i>ayatanas</i> analyzed in terms of spheres.]		

F. Attribute Study: *Darsana-heya, Bhavana-heya, Apra-heya*

	<i>Darsana-heya</i> (Abandoned through Seeing)	<i>Bhavana-heya</i> (Abandoned through Cultivation)	<i>Apra-heya</i> (Not Abandoned)
Ch I: Dhatus		40a. Ten and five are abandoned through Meditation. [sense organs, objects & consciousnesses]	[pure (<i>anasrava</i>) dharmas are not abandoned]
	40b. The last three are of three types. [mind-organ, mind-objects, mind-consciousness]		
Ch II: Indriyas [<i>indriya</i> #s in brackets]	13a. The mental organ [6] and 3 sensations belong to 3 categories [11. agreeable, 13. satisfaction, 14. indifference]		
	13b. Dissatisfaction [12] is abandoned (through Seeing and Meditation)...		
	-	13c. Nine are abandoned through Meditation alone [1-5: sense-, & 7-10: female, male, vital, displeasure faculties]	13e. Three are not abandoned. [3 pure organs: 20-22.]
	-	13d. Five are either abandoned through Meditation or are not abandoned [15-19: spiritual faculties: faith, energy, mindfulness, meditation, wisdom]	
Ch IV: Action: Agent and Mover	11a-b. The consciousness to be abandoned through Seeing is solely agent [first setter into motion]...	11b-c. The manas susceptible of being abandoned through Meditation is twofold [first setter into motion & second mover].	-
Ch IV: Results	[K93-94 analyzes <i>dharmas</i> susceptible of being abandoned through Seeing the Truths, susceptible of being abandoned through Meditation, and not susceptible of being abandoned, in terms of which results (in terms of the 5 <i>phala</i>) they constitute of these same three classes of actions (susceptible/not susceptible...).		
Ch V: 98 defilements defined in terms of abandoning	4. With the exception of three or two views, ten, seven, seven, eight <i>anuśayas</i> are abandoned in <i>Kāma-dhātu</i> by the Seeing of Suffering and the three other Truths respectively.	5a. Four are abandoned through Meditation.	-
	5b-c. The same, with the exception of the angers, for <i>Rūpadhātu</i> . 5c. The same in <i>Ārūpyadhātu</i> . 5d. In this way, there are ninety-eight. [88 through seeing & 10 through meditation]		-
Ch V: Wrappings and klesa-malas	51c. Disrespect, absence of fear, torpor, languor, and dissipation are abandoned through Seeing and Meditation.		-
		52a. The other wrappings are solely abandoned through Meditation. 52b. And so too the malas, being autonomous.	-

G. Attribute Study: *Darsana-marga, Bhavana-marga*

	<i>Darsana-marga</i> (Path of Seeing)	<i>Bhavana-marga</i> (Path of Meditation)
Ch II: Similar cause (<i>sabhaga-hetu</i>)	K52 Bhasya: The Path of Seeing (<i>darsana-marga</i>) is a similar cause of the Path of Seeing, the Path of Meditation (<i>bhavana-marga</i>), & the Path of the <i>Asaiksas</i> ; the Path of Meditation is a similar cause of the Path of Meditation & the Path of the <i>Asaiksa</i> ; and the Path of the <i>Asaiksa</i> is a similar cause of an equal or superior Path of the <i>Asaiksa</i> .	
Ch V: Perfect Knowledges	69a-b. One who is to be found in the Path of Seeing of the Truths is either not endowed with perfect knowledge, or is endowed with from one to five perfect knowledges.	69c-d. Abiding in Meditation, with six, with one, or with two.
Ch VI: Pure	...the Path of Seeing is pure.	1c-d. The Path of Meditation is of two types [pure & impure]...
Ch VI: Paths	[K24-30 describe the Path of Seeing and those who traverse it (also see Ch VI Study Materials)]	[K31-44 describe the Path of Meditation those who traverse it (also see Ch VI Study Materials)]
Ch VI: 37 <i>Bodhipaksa</i>	[K70: 8-fold Noble Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.]	[K70: 7 factors of awakening: discernment, effort, joy, pliancy, mindfulness, concentration, equanimity.]
Ch VII: Knowledges	[K19-26 describe which knowledges one obtains and which knowledges one cultivates in the Paths of Seeing and Meditation (see Table in Study Materials)]	
Ch VII: On Cultivation	-	K27 Bhasya: Cultivation is of four types: 1. acquisition, 2. practice, 3. opposition, and 4. expulsion.

H. Attribute Study: *Naisyandika, Aupacayika, Vipakaja*

	<i>Naisyandika (outflowing)</i>	<i>Vipakaja (of fruition),</i>	<i>Aupacayika (accumulation)</i>
Definitions	“continuing”, “outflowing”: produced from homogeneous (sabhaga) and universal (sarvatraga) causes (hetu).	[karmically] “fruition”, “of fruition”: born from a cause of [karmic] fruition.	“additive”, “accumulation”: increased by certain kinds of nourishment, cleansing, sleep and concentration (samadhi).
Ch I: Dhatus	-	37a. Five internal dhātus [5 sense-organs]	are of fruition and accumulation.
	[37b. Sound is not of retribution]		[37b. Sound is not of retribution]
	37c-d. The eight dhātus free from resistance [mind-organ, mind-object & 6 consciousnesses] are of outflowing and also of fruition.		
	38a. The others are of three types. [visible matter, smells, tastes, tangibles]		
	<<<38b. The last three dhātus (mind-organ, mind-objects, mind-consciousness) are momentary. [“momentary” (<i>ksanika</i>) dharmas are non-outflowing (<i>anaisyandika</i>) - see Ch I, K38 & Ch VI: 19.]>>>		
Ch II: Indriyas (see the Indriyas table in the Study Materials)	-	10a. The vital organ is always retribution. 10a-b. Twelve are of two types. 10b-c. With the exception of the last eight and dissatisfaction. 10c. Only one (i.e., dissatisfaction) has retribution; 10d. Ten are twofold (i.e., admit of retribution, as well as being without retribution).	-
Ch II: Citta-vaprayuktas	[K36-47 examine the dharmas disassociated from mind (<i>citta-viprayukta</i>) partially in terms of which are of fruition, of outflowing and of accumulation.]		
Ch II: Causation (in terms of the 5 phalas, results)	56c-d. Outflowing is the result of the similar cause and the universal cause... 57d. A result that resembles its cause is called outflowing.	56a. Retribution is the result of the last cause [<i>vipaka-hetu</i> : karmic cause]... 57a. Retribution is a neutral dharma. 57b. Belonging to living beings. 57c. They arise later than a non-neutral dharma.	[not included as one of the 5 phalas.]
Ch IV: Avijnapti	5d. The avijnapti is not integral to the organism; it is also an outflowing. [6] Not of absorption, it derives from the primary elements which are an outflowing...integral...differentiated.	-	6. Arisen from absorption, it derives from non-differentiated primary elements, not integral to the organism, and increase.
Ch IV: Karma-patha	...outflowing result...because one makes him die...[i.e. dying is the outflowing result of murder]	85a-b. All the other courses of action have retributive results... because one makes him suffer...	-
Ch IV: Results	[K87-94: Analyzes various types of action [pure, impure & neutral action, good, bad & neutral action, past, present & future action, <i>saiksa</i> , <i>asaiksa</i> & neither <i>saiksa</i> nor <i>asaiksa</i> action, action susceptible of being abandoned through seeing, through meditation or not susceptible, etc.] in terms of what <i>dharmas</i> constitute what results (in terms of the 5 phalas) of each category of action.]		
Ch V: Defilements	[K48-50 describe how the <i>upaklesas</i> outflow from the primary <i>klesas</i> .]	-	-

Attribute Terminology Translation study

Sasrava 有漏: Impure, with outflows, leaking, contaminated, defiled, pollution, impure, stained, flawed
Anasrava 無漏(無流): Pure, no-outflow, outflow-free, uncontaminated, undefiled, untainted, not tainted by goal-orientations
Kusala 善: Good, right, virtue, apt, well-versed, skillful, to perfect, wholesome, justifiable, correct, satisfactory
Akusala 不善: Evil, bad, incorrect, wrong, mistaken, unskillful, unwholesome, non-virtue
Ayyakṛta 無記: Neutral, morally neutral, undefined, non-defined, (with no karmic effect)
Duhkha 苦: Suffering, pain, unpleasant, sorrow, suffering, affliction, anxiety, uncomfortableness, unsatisfied, worry, stress
Daurmanasya 憂: Dissatisfaction, lament, anxious, sad, unhappy, gloomy, distress, dejected, sorrow, trouble, grief
Sukha 樂: Happiness, ease, comfort, pleasure, agreeable [bodily] sensation, bliss
Saumanasa 喜: Satisfaction, joy, enjoyment, happiness, agreeable [mental] sensation
Upekṣa 捨: Indifference, equanimity, neutral sensation, feeling neither pleasure nor pain (also see p.19)
Samskrta 有爲: Conditioned, compounded, created, caused, active, changing
Asamskrta 無爲: Unconditioned, uncompounded, uncreated, uncaused, not in time, eternal, unchanging, [*nirvana*]
Kamadhatu 欲界: Sphere of sensuality (subject to desire for food, sex, sleep). **Kama** 欲: Desire, wish, lust, passion, covetous
Rupadhatu 色界: Subtle or fine materiality (freedom from the coarse materiality of Kamadhatu) (on *rupa*, see pp.20 & 85)
Arupadhatu 無色界: Formless realm, immaterial sphere, (pure mind: completely transcending materiality/bodily existence)
Darsana-marga 見道: Path of seeing, vision, insight. **Darsana** 見: see, discern, view, be clear, correct apprehension
Bhavana-marga 修道: Path of meditation. **Bhavana** 修: cultivate, nurture, develop, repeated practice, endeavor
Heya 斷: Abandon, eliminate, to cut off, to sever, to destroy, to end. **Marga** 道: Path, road, way, method, truth, *Tao*.
Naisyandika, Vipakaja: see Pratyaya-Hetu-Phala in Ch II study materials. **Aupacayika** 養: Accumulation, of growth, increase

Heart Sutra & the Mulamadhyamaka-karika

The Abhidharmakosa was composed hundreds of years after Nagarjuna's *Mulamadhyamaka-karika* and the early *Prajna-paramita* texts. However, the assertion of emptiness in the *Prajna-paramita* literature and the arguments developed by Nagarjuna apply to much of the systematic formulation of the teaching found in the Kosa (see table below).

Heart of Great Perfect Wisdom Sutra (*Prajna-paramita Hridaya Sutra*): Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajña paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajña paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajña paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha." (San Francisco Zen Center version)

<i>Mulamadhyamaka-karika</i>	Heart Sutra	Abhidharmakosa
1. Pratyayaparīkṣā: Analysis of conditions	[they neither arise nor cease]	Ch II: K49-65
2. Gatāgataparīkṣā: Analysis of going and not going	-	Ch IV: K2
3. Cakṣurādīndriyaparīkṣā: Analysis of the eye & other organs	no eyes, no ears, no nose...	Ch I
4. Skandhaparīkṣā: Analysis of the skandhas	no form, no sensation, no perception, no formation, no consciousness	Ch I
5. Dhātuparīkṣā: Analysis of the dhatūs	no eyes...no realm of mind consciousness	Ch I
6. Rāgaraktaparīkṣā: Analysis of passion and the impassioned	-	Ch V
7. Saṃskṛtaparīkṣā: Analysis of the conditioned	[all dharmas are marked by emptiness]	See <i>Samskrta</i> Attribute Study above
8. Karmakāraparīkṣā: Analysis of action and actor	-	Ch IV
9. Pūrvaparīkṣā: Analysis of the past	-	Ch V: K25-27
10. Agnīndhanaparīkṣā: Analysis of fire and fuel	-	Ch IV: K2; Ch IX
11. Pūrvaparakoṭīparīkṣā: Analysis of past and future limits	-	- ? -
12. Duḥkhaparīkṣā: Analysis of suffering	[prajña paramita as the...mantra, which removes all suffering]	Ch VI: K2-3
13. Saṃskāraparīkṣā: Analysis of disposition	-	Ch II: K23-48 (& see 75 Dharmas)
14. Saṃsargaparīkṣā: Analysis of admixture	-	- ? -
15. Svabhāvaparīkṣā: Analysis of being or essence	-	[indirectly, throughout]
16. Bandhanamokṣaparīkṣā: Analysis of bondage and liberation	-	Bondage: Ch III-V Liberation: Ch VI-VIII
17. Karmaphalaparīkṣā: Analysis of action and its fruit	-	Ch IV
18. Ātmaparīkṣā: Analysis of the soul	-	Ch IX
19. Kālaparīkṣā: Analysis of time	-	Ch III, K88-89; Ch IV: K2; Ch V: K25-27
20. Sāmagrīparīkṣā: Analysis of holism	-	- ? -
21. Saṃbhavavibhavaparīkṣā: Analysis of becoming & unbecoming	-	- ? -
22. Tathāgataparīkṣā: Analysis of the Tathāgata	[All buddhas of past, present, and future rely on prajña paramita...]	See pg 13 for references to Buddha
23. Viparyāsaparīkṣā: Analysis of Error	-	Ch V
24. Āryasatyparīkṣā: Analysis of the Noble Truths	no suffering, no cause, no cessation, no path	Ch I: K4-8; Ch VI; Ch VII (16 aspects)
25. Nirvānaparīkṣā: Analysis of nirvāṇa	nor extinction of ignorance... nor extinction of old age and death	Ch VI-VIII
26. Dvādaśāṅgaparīkṣā: Analysis of the twelvefold chain	neither ignorance...neither old age and death	Ch III: K20-32; Ch III-V
27. Drṣṭīparīkṣā: Analysis of views	Far beyond all inverted views, one realizes nirvana	Ch I: K41; Ch V: K3, 7-8; Ch VI: K50
-	[neither defiled nor pure]	See <i>Sasrava</i> Attribute Study above
-	no knowledge	Ch VII
-	no attainment	Ch VIII